

THE House-holder:

O R,

Perfect M A N

Preached in three Sermons lately by
ED: TOPSELL, preacher at Saint
Buttolphs without Aldersgate.

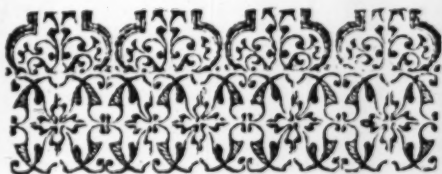
Prou. 27, 23, &c.
*Be diligent to know the estate of thy Flock,
and take heed to thy heards, &c.*

The Contents follow in the next leafe.

Printed for Henry Roome, are to be sold at his
shop in the Poultrey, vnder the
Diall. 1630.







Contentes of the *first Sermon.*

I Differences of men, because few be good,
2. A perfect man, described by the text,
3. Wisdome, needefull for all ; especially for
the teacher of other, 4. The way to attaine it, 5
Neglecters of the meanes, reprobued, 6. mul-
titude of fooles, and a remedy for them, 7. All
wants sensible, except the want of true Wise-
dome, 8. odiousnesse of spirituall folly, by Do-
ctrine, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.
And by comparatiue examples, 19, 20. Exhor-
tation to wisdom, and dehortation from folly.

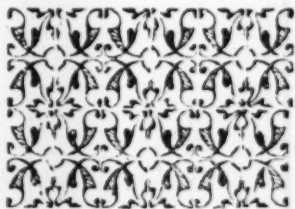
Contents of the second Sermon.

TH E subiect of priuate wisdom, 2. Di-
ligence described, 3. The necessity there-
of, 4. The diligent shall beare rule, 5. And is
rewarded, 6. The praise of diligence, 7. Dispraise
of negligence and sloth, 8. Commodities of
diligence, amplified in mo rewards, 9. As No-
bility

bility and acquisition of honour, 10. comfort to the diligent, and good presidents to other, 11. Discommodities of negligence. 12. Education to labour, & desert of hire necessary for al men.

Contents of the third Sermon.

1 **T**HE generall charge of Householders, & praise of knowledge. 2. Euery man shold know his owne estate and affaires, 3. And not onely belicue other, 4. Comparison of Faith & Knowledge. 5. Dignity of knowledge; especially Diuine. 6. Ignorance, cause of many euils, 7. Who, and what must bee knowne in Occonomicks, 8. God and reason commaundeth it. 9. Honour of Household, prouision and cares, 10. Yet with predominancy of spirituall things. 11. The Householders Store-house necessary. 12. This store must be giuen forth: commaunded by God. 13. By Nature. 14. By Men. 15. Exemplified in Beasts and Creatures. 16. 17. yet so, that we leaue rather then lacke. 18. It must be spent on our Countrey. 19. 20. 21. 22. And on Wiues, Children, Seruants, and Strangers.



To the Right Honourable, and right worthy young Plants of Nobility, highly borne, Diuinely educated, and happily married, the Lord RICHARD SACKVILL, Earle of Dorset, Baron of Buckhurst and the Lady ANNE, his beloued wife, sole Daughter and heire to the renowned Lord, GEORGE, late Earle of CUMBERLAND, and the truly Religious Lady, MARGARET, Countesse Dowager of CUMBERLAND.

Great LORD and LADY,



I were vaine to excuse this enterprize, your goodnesse will not refuse it, it were folly to commend it, your wisdomes might iustly explode it. I will not say, I contriued and compiled it for your sakes, so shoulde I

seeme

THE EPISTLE

Eccle. 2, 25

seeme to begge your thanks, and deprive my selfe of a vniuersall benefite; for wee that labour in the Church, must not bee personall. Yet I will say, that I would not divulge it to the world, but vnder the honor of your names: And if it could adde either *Goodnesse* or *greatnesse* to your Honours, (as I hope Almighty God in time will both) I would euery line had beene a leafe, and euery page a volume, till both your soules and selues could say with *Salomon*, *who could eate or tast to these things more then we?*

You are nowe become other then you were, and the graces of your Noble Natures and education, begin to appeare to the view of all that will beholde you: for your great places haue mounted you on the highest seates, whereby you cannot bee secret though you woulde; for you may not discend that Theater of Honor, till you dye, *Principibus regnare est viuere, & non regnare est mori*, Princes & Rulers, their life is to be eminent, and when they cease to be eminent, they dye, and cease to liue. VVherefore you see (without my Narration) the good and euil in great personages will disclose it selfe, so as all the enemies shall not staine their Vertues, which

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which will breake forth like the Sunne in his height and heate; nor all the flatterers, with their severall false colours, and false praises, so enammell and gilte over their vices, but they will discover themselves, and if they would not, yet an euill conscience is not cured with false praises, nor a good one wounded by vniust reproaches.

Your Hon: are greatly blessed by Almighty God, & I am assured you will, as you ought, euer acknowledge his goodnesse and greatnesse, the Author of yours: For you haue not forsaken your Fathers houses, with *Abraham*, *Iacob*, and other, but you are both heires of your Fathers houses, and in their houses, to your mutuall glory, your coniunction hath increased their honour for you acquired. And that which hapneth to fewe, is fallen vpon you, even in your first and yonger yeares, to be rich; and good, God graunt it to continue, and (without blemish, to the Noble Stemmes from which you are descended) I will not cease to pray, that you may bee glad Parentes of many children like your selues, and you, and your *Posterity*, be greater and better then they, if it bee Gods good will and pleasure.

The

*Conscientia
mala laudat
is preconium
non sanat nec
bonam vulne
rat conuulsi
Aug. contra
petit.*

THE EPISTLE

Your Lord-
ships shall
find them
anciently di-
vided into
*Reges, satra-
piae civitis
& tributa,*
of which
the second,
which is the
Lordly
House, fir-
teth your
Honour.

*Iul. Capito-
linus.*

*Auenti. lib.
I annal. Bo-
cor.*

The first thing wherein your Hon-
our must now shew your selues to the worlde,
is your Household government. *Household
Government*, I say, the Parent & first be-
ginner of Common-wealthes, the Semi-
nary of Kingdoms, & Counsels; the dis-
cerner of naturall wisdom, the Archi-
tect of honour, and Disciplinarie schoole
of a wise, vertuous, and happy life: from
which Almighty God fetcheth his By-
shops. The *Romaines*, and best common-
wealth-men, fetched their *Consuls* & *Tri-
banes*, and many times Kings haue beene
chosen out of this ranke. The wise *Salomon*
is an Authour of this gouernment,
as you may reade in the succeeding dis-
course. *Antoninus* was made an Empe-
ror, out of this sight, prooffe, and hope,
who is commended for taking away all
wages from the ydle, and leauing nothing
to his Daughter, but his priuat Patrimo-
ny. *Hermion*, the fift King of *Germanie*,
who lived after the floud, foure hundred
and eleuen yeares, much about *Abrabams*
time, is likewise remembred for his æco-
nomy. VVhé he went abroad to fight, he
gaue diligent order for his Husbandry at
home. I could speake of *Eberhard* a Duke
of *Wittenberge*, for this cause honoured
like,

DEDICATORIE.

like a God. Of *Galeacius*, of *Columella*,
and of *Cato* the wise, who wrote heereof,
and is commended for this saying, *Non* *Plutarch.*
deterior domus rector quam ciuitatis. A
Houſholder is not inferiour to the Go-
uernour of a Citty, and he that is not wiſe
in Domestiſcally matters, ſhall neuer bee
trufte in the Common-wealth.

For theſe cauſes, when I came vnto
Hartfield, after ſeauenteen years abſence,
(the firſt Pulpit that euer I aſcended, and
the firſt place of my Miniſterial function)
I choſe to ſpeake heereof, how, and with
what ſucceſſe your Hon: haue hearde,
and I am not now bound to make relati-
on thereof, or trouble my ſelfe, againſt
raſh, ydle, falſe, and at the beſt, ignorant
cenures; yet as euill Lawes gaue occaſi-
on to good manners, ſinnes to Sermons,
ſo hath contradiction to many good
Bookes, and therefore I reſolued firſt for
your Honours ſatiſfaction, and in you for
a more vniuerſall commodity to all my
Countrey-men, to giue my Sermons a
publicke birth, through my further tra-
uell, praying your Hon: to be the wit-
neſſes of their Chriſtendome, that they
containe nothing but Chriſtian doctrine,
and let them be called, the *Houſholder*.

Conue-

THE EPISTLE

Luke 1, 63

Conueniunt rebus nomina sæpe suis,
 I trust that either their Ancestor (I mean *Salomons Text*) who was a Preacher, from which I haue lineally deriued them. Or at the least, some Aungell of God, may giue me (with blessed *Zacbery*) a sufficient warrant, to take Tables and write, Their name is the *Houfholder*, & so I hope they shall grow in fauour with God, and all good men.

To conclude therefore, right Noble and happy *Earle and Countesse*, you haue already begun as much as I haue obserued, your Family, and Domesticall affaires are handled, not as though their *Gouernors* were but twenty, yea rather, sixtie yeare olde. You haue done as well for the time (I thinke by inspiration) as all the *Diuines* could haue aduised you, *Purging out the old leauen* from the family to you descended. Yet giue mee leaue to say one thing, for the enemy of mankind is cunning. VVhen *Humericus* purged his Court from the *Manichees* (a pestilent kind of *Hæretickes*, which made two Gods) in crept the *Arrians*, which denied Christ to bee God: and thereof, there was a vision: First, a holy man saw a Church full of men, and presently after they

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they were driuen forth, hee saw it full of Swine. I compare not your Hon: to *Humericus* (a wretched & Hæretical *Vandall*) nor the iustly expelled Domesticals to such mē, but only the prophane beasts which wil be any thing, or of any religiō, for your Hon: sauiour, and entertainment. These I compare to beasts & swine, liuing in eating & drinking, and pleasure, whom I pray God to weede out, if any such be, or to keepe out of your Family, them that by any preferment of friend or sōmay be commended vnto you. I could say more, but I will not trouble your patience with these plain discourses. I hope that Iesus who hath formed your Hon: before you were, and now reformed you since you were, wil make you not *Cypresses* only, but *Olines & Vines*, for his owne glory, for the Church, for your Nation, for your families, & for your owne soules estate, which I intreate you to prefer before all earthly honour and glory, and so I rest.

At your Honours command,
EDV. TOPSELL.

*Victor. de
persec. vñd.
lib, 2.*

Swearers &
drunkardes
are no more
tollerable in
a family thē
Arians in
a Church.

To the right Noble and Honourable *House-holders*, feeders of the Poore:

ANTHONY BROVVE,
Viscount Mountacute, at
COWDREY.

Sampson Lennard, Esquire,
at Hurstmounseaux.

Thomas PELHAM, Esquire,
at Halland.

Richard Blunt, Esquire,
at Dedsham.

AND TO
all other wise, temperate, provident, and liberall
House-keepers within the County
of *Sussex*: EDWARD TOPSELL Parson of *Hartfield*
and Preacher, wisheth them continu-
ance of theyr HOSPITALITY, and
reward of theyr CHARITY
in the Worlde to
come.

For the Reader.

My LORD,

See and reade how
impartiall wee are :
our Pennes are like
your house, open to
all that are to bee
praised, as that is open to all that are
to be relieved. If they want, you ex-
amine not their Religion, for GOD
hath made you a feeder, and not a cor-
rector; the faults of a vicious man in
want, extenuate not the Charitie of
the liberall. Your praises (without re-
spect of Religion) are comendable be-
fore vs all, for your charity aboundeth
aboue many: and I thinke (if fame be
no Lye) aboue most of your ranke. I
neuer saw your Lordship, and knowe
you not, but by the Fame of your li-
berality, which I was glad to heare,
for your owne sake, for the poore, but
sorry, you haue no mo fellowes or fol-
lowers. Trust me, my Lord, I would

to

Being a strā
ger in Mid-
hurst, in Au-
gust this
yeare, 1609
I heard by
one whome
I belecue,
that at Cow-
den were
fed daily &
relieved, wel
neere 200.
of all sortes.

For the Reader.

to God, you were ours, for why should the Christian-worke of such a handle, be lost and unrewarded, for the want of true loue, or the loue of the truth? Oh, that your Honor had missed your instructors, and that your youth had not bin corrupted as fast as it increased: that good Nature, and studious Deuotion, sober minde, and Noble birth, had bin to your country a greater Ornament, and to your Familie and Soule, a far more assured meanes of the Heauen you desire, then the way you walke in. But I trust, nay, we all pray, with S. Austens mother, Ne harū lachrimarū filius pereat. You are great & nobly born, descended of a Grand-father, in all things like your self, iust, temperat, wise, liberal, merciful, prouident, a loue of his country, but not of his Countries Religion. You are his true heire, he did Awizare his religion, you do the like in your religion and charity. Well, God hath made you

For the Reader.

happie, in that you are able to giue :
and I hope, that as one of your
eyes is opened, & seeth the obiect of
your mercie, and the true vse of your
large Patrimony, so in time, he will
open the other, to see the infallible
obiect of a Christian faith, for the pos-
session of your farre greater Patri-
mony in heauen. To this I am sure,
your second selfe, your noble, vertu-
ous, and truely sanctified wife, saith
Amen, Amen. She is a true confes-
sor, she hath kept her owne as well as
Queene Clotiklis, the wife of Al-
maricus, shee is most like her, of all
Ladies a line, though your Lordshippe
be a farre more kinde husband, then
that Heretique King, and therefore I
hope, if you might with the Law, yet
your noble nature (for your own par-
ticular) would not restraime her free
liberty to visit the sacred meetings of
the good Christians. In confidence

Lady
Mouſacure
daughter of
the late Ma.
of Dorset, &
Aunt to the
now Earle.

Procop. de
bell. Goth.
lib 2.

Proxorem e-
untem ad sa-
cra christia-
norum, ser-
coribus pro-
iectis defe-
ctis cura-
uit, & ver-
beribus eam
immoluit,
trahente.

For the Reader.

whereof, I will koncur you both, and
euer pray that your Lordship may ne-
uer leaue off your charity, nor that
Noble Lady change her Religion, the
assured and vndoubted way to life
eternall. Farewell.

Maister LENNARD,



You are a Houſholder
by birth, for your a-
ged and moſt prouid-
ent Father, was the
beſt that euer I knew,
except yourſelfe. You haue truly per-
formed his laſt charge to you, which
was to doe the like. You haue done it
in two Counties, Kent hath miſſed
you, Seuenoke (the place of my birth
and education) hath wept for your ab-
ſence: Suffex hath ſound you, and
Go^d provided for you therein, the no-
ble Patrimony of the Dacres of the
South. So that now, I cannot decide,
whether

For the Reader.

whether your worthy father your noble wife (being a Baronesse by birth, and most louing to you) or your owne disposition, haue made you happiest. He blessed you as Isaac did Iacob, she enriched you, and ennobled you, as Asah did Othniell. But your selfe is best to your selfe, obeying Father, honouring wife, feeding many, good to all. Let your latter end be late, and all your posterity possesse the same blessings, till the worlds end.

And for your selfe, I will pray for your reward, that if it bee Gods will and pleasure, you may haue such rewardes at one time or other, as had Miltiades. When the inhabitants of Hellesponte Chersonesus, were warned by the Oracle, that they should chuse him for the Prince and restorer of their Country, who did first of all inuite them to his house after their departure out of the Temple, who

A 2. passing

Herod. lib. 6
They were
Thracians,
called Do-
loni.

For the Reader.

passing by this Miltiades, and hee by their apparel knew them to be strangers, hee called to them, and offered them entertainment in his house, which they accepted, and the next day they shewed him the Oracle, and intreated him to go with them, & possesse their Countries principality, which thing hee did, and happily enjoyed many yeares, the reward of his hospitality. Euen so, the Diuine Oracles, I know, haue provided for you, & your posterity (in Testimony that almighty God loueth Hospitality) more honour on earth, and an incorruptible kingdome in Heauen.

They shall
be Barons
of Dacres
in the right
of their
Mother.

Maister PELHAM,



*Ho may in all your
Countray say better
then you? My shep-
heard is the Lorde,
his rod & his staffe
comfort*

Psalme 23.

For the Reader.

comfort me. My head he hath anointed with Oyle, and my Cup doth ouerflow. My table is decked in the presence of my foes, I dwell by greene Pastures, and stil waters.

You are seated in the Eagles nest, it is a regal Bird: you (if I be not deceived) are descended of that race. Royall things do therefore become you.

(Good Sir) let me not flatter you, the fame and name of your Antecessours, haue long sounded in those partes.

Honour of Armes commended your Father and Vncle: Loue of his Countrey, your Brother; Hospitality in peace hath bin your honour, & I trust you haue not, nor will not giue ouer to feed. Your Patrimony hath beene by your thrift augmented, and there is no cause why your mind should not euer tast of her prime and most honoured graces; mercy, liberality, and hospitality. These things brought me

*Gilbertus
de Aquila,
was the
Lorde of
Laughton.*

Sir Nicholas Pelham.
Sir William Pelham.
Sir Iohn Pelham.

For the Reader.

M. William
Morley of
Glouce.

M. Henrie
Carey, son
and heire to
the Lorde
Hunsdon.

first vnto you. And I confesse, as I
had heard, so I found, neither want nor
wast, neither an euil eye, nor a sparing
hand: and in that time of your grea-
test expence on your poore Countrey-
men, you increased most in fame and
wealth. I cannot forget that note of a
neighbour of yours, (the woorthiest,
learnedst, iustest, & most ingeniously
affable Gentleman, that euer I knew
in all my courses, to whose noble me-
mory, I owe a better Sacrifice then
now I giue) that your house & hande
were open, whē your mouth was shut,
and other men had their mouths open,
when their houses and handes were
shut. You haue ennobled your family,
by honorable alliance in marriage. I
need not commend him, he honoureth
your family, and none that knoweth
him, but honoureth him, beeing a lo-
uer of the meanes of Honour, Lear-
ning, and Armes; without which, no

man

For the Reader.

man is Noble or woorthy of Honour. It is the basest and vnworthiest mark of a Gentleman, to care for nothing, nor to dignifie his house, but by purchases, gallant Sutes, Rapiers, and Spurs, gaming and playing scores and hundreds, and neuer to doe any part of Honour, whereof he boasteeth. A man may say vnto them, as Herodes Atticus did to Bradeas, his Wines Brother, when hee had praised his race and descent, and yet beeing vnwoorthy himselfe, Tu equidem in astragalis nobilitatem gettas. They haue no Honour, but in olde bones. I will pray that your Sonne may Patrizare, and that (if Heauen resist not) you may liue to see him most happie, for you will make him Rich. And I will end, as Stratonicus sayde of his Host, who receyued him kindly, and welcommed him most heartily, although

Caſius.
Erasmus.

M. T. P.

For the Reader.

he knew him not, and after him, two
or three in the same curteous maner.
Discedamus ò puer, nam inueni-
mus pro columba, palumbum, &
pro hospite pandocheum. *Let vs
bee gone and depart, for insteade of a
Doue, we haue founde a Ring-Doue,
and where we thought to find a speci-
all fauour, to bee receiued alone, wee
finde a House-keeper that entertaineth all.*

Maister BLOUNT,



*Y*ou are my latest acquain-
tance, & therefore with
you I must conclude, not
as the least, but as the
vppermost in my hart, and if I would
praise you for houskeeping, you might
giue me leaue to say as much of you as
of the residue, and in your proportion
equall to the best. For with the Cen-
tution, you haue euer loued our Na-
tion,

For the Reader.

tion, I meane the Preachers: & vnto your commendation do al the Prophets, and Children of the Prophets, giue Testimony. You and your nobly borne & minded wife, neuer refused him, that came vnto you in the name of a Prophet. Wherefore faint not, but expect a Prophets reward; a prophets rewarde, what is that? Nothing in earth but an empty Cup, Heathy and Barren Land? God forbidde: so the world rewardeth vs, and would admit vs but one foote before the Begger (viz.) we must stand in the Porch, & the begger without the doore, but a Prophets reward is to be partaker of all the good & labors of the Prophets. For the louers of goodnesse are respected (before God) with the Preachers. But especially, the reward of the olde Prophets, was the assured performãce of al that they had foretolde of Iesus Christ, and thereof they are not now ashamed;

Mistris
Blount was
daughter to
the Lorde
La-ware.

For the Reader.

ashamed; no more, nor no lesse is the
assurāce of those things, which you be-
lieue & hope, for they that trust in the
Lord, shal not be ashamed. These lines
(I mean the succeeding Booke) were
written in Dedsham house, & how
vnthankful should they be, if they did
not leaue a long lasting Monnument
vpon that Housholder, vnder whose
roose they had their first being in let-
ters. Beleeue me Sir, I was neuer bet-
ter pleased, nor had more cause of cō-
tent then in your house. Where besides
Leuies large feast, we had Christ at
the table euery day, I meane the holy
scriptures, we wanted nothing fit for
Christians, or fitting vs for heauē, on-
ly the prime part of your family, your
owne worthy selfe was absent. & the
hope of your name, your son: Oh, that
you had more of such hope, so you had
more inheritances for thē: and for the
residue of your happy issue, you are blef-
sed.

M. W. B.

For the Reader.

sed in them al, & they for a father & a mother, are as happy as ever were any of their bloud, & yet by father & mother nobly descended. Now must I your latest Oratour, and as it were, a child of yesterday, blesse you all in the name of al my brethren the Prophets, your ancient & wel respected ghests, to who with the Sumanite you haue giue lodging and light, with the Sarepthian widdow, Oile & Meal, with Lazarus, Mary and Martha, meate drink, entertainment & obediēce, & with Onesiphorus sought them out, being not ashamed of their chains. So as Candala Q of Panonia, & neece to Lewis the 12. of France, said to the Venetians, for her royall entertainmēt, that she neuer knew her selfe to be Queene, til she came to their territory: so may the Preachers say, they know not themselves to bee Christes Ministers, til they come to your house.

The

For the Reader.

Luke 10.5.

The Lorde shewe mercy to this house, and the peace of Christ (*which the Apostles preached*) and the sonne of peace rest in it to the worlds end. So be it.

Finally vnto al other Noble, worthy, & Worshipfull Housholders, I present this Treatise, for you (*like the Sheepe of Christ*) are euerie way profitable. Who keepeth the Fatherlesse? the Housekeeper. Who relieueth the Widdow? the Householder. Who traineth vp children & seruants in the feare of God, and seruice of the Commonwealth, and common good? the Householder. Who nourisheth Arts, Learning, and them that serue at the Altar? but the Householder that payeth Tythes. Who maintaineth the world, and defendeth the Countrey? the Householder; who hauing a posterity, loueth it thrice so well as the barren,

For the Reader.

barren, & marriage-hating Inmate. Who is a monster among men? hated, of God, disdained of the angels. Shame of his Parents, & burden to his country, but he that liueth, by whom no other liueth; that is, no Householder, and yet rich enough: no liker a Christian, then an Ape is like a man, whose flesh is not good for meat, as a sheeps, nor his back for burthen, as the horse and Asse, nor skins for warmth and Ornament, as the Conies, Squirrels, and Martins, nor good to keep a house as a Bandogge. *Simia quam similis, turpissima bestia nobis.*

You renowned Householders, that loue this kind of life, purge out of your families, the Drones which eate and consume that whereuppon the Bees should liue; ô drunkenness, the horror of Religion, the consumer of youth and strength, the deuourer of al goodness, the bane of the Householder, can

For the Reader.

no iudgment of God or man, dry thee
vp, but like Deucalions floude, thou
must ouerrun and ouerslow all, except
two onely: the Temperate, and the
Religious? Stand vp ye worthies of
the time, finde a remedy for this euil,
or else your honor is in the dust, in the
Kennell. For as when your best lande
is ouerslowed, it yeeldeth nothing: so
if you suffer your families to be dren-
ched in this vice, rottennesse & bar-
rennesse will deuoure you all. It ma-
keth your families like Fennes, & the
ditches of Marish Land, wherein no-
thing but Snakes and Serpentes, and
ugly Frogges doe ingender. It is the
pit of hell, as out of hell no man can
come againe; so out of drunkennesse
are none recovered. Your Dogs and
Beasts are better then your drunken
Children and seruants. For saith S.
Chrisostom, Ebriosus est voluntari-
us daemon, ruinae excusatione ca-
rens

*Aug. ser. de
ebriet. cap. 4*

Hom. 1.

For the Reader.

rens, et comune generis nostri opprobrium. *A drunkard is a willfull Devill, the shame of mankinde, and one that cannot be excused in his destruction. Neuer shall drunkard come to heauen, for as when the Shippe is sunke after a Tempest, the wares and lading are quickly washed out, but the barke is filled with sand and water, so as all the strength of man cannot weigh it up againe, nor the best Nauigator, and sailes make it sayle againe: no more when a man is once sunk in drunkennesse (and sinke hee shall, for the Devil wil not leaue him, till with the Swine in the Gospell, he drown the: yet the perswasions of God & man cannot set him upright again in the Sea of this worlde. For like to Bonolus the drunkē Emp Nati sunt vt bibant, non vt vivant, they are borne to drink and not so liue. It hath bin lawfull to put away a mans wife for*

For the Reader.

for drunkenesse among some Nations: but it is needfull that drunkards be excluded mens company, & with Nabuchadnezzar live among beasts (who are neuer drunke) til they haue learned this abstinence from them. And believe me, if you nourish drunkards, your families shall neuer want noe. From which, the Lorde deliuer you, and from Drunkards the Lorde deliuer vs. And so I end for your Liberality, and Hospitality, with the Praier of Nehemiah, Lord remember these Housekeepers in goodnesse, according to all that they haue done to this people. September, 1609.

Cap. 5, v. 71

Your Honours, worships, and
al that wil beleewe my report,

EDWARD TOPSELL.



☛ The Houfholder.

Prou. 27. 23 &c.

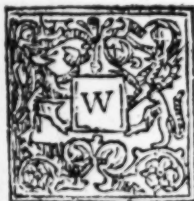
Be diligent to know the estate of thy flocke,
and take heed to thy heards.

24 For riches remaine not alway, And is the
Crowne from generation to generation?

25 The Hay discovereth it selfe, & the grasse
appeareth, and the hearbs of the Mountaine are
to be gathered.

26 The Lambes are for thy cloathing, and
the male Goats a price of the field.

27 And let the milke of thy Goats be suffici-
ent for the food of thy family, and for the suste-
nance of thy Maidens.



Whatsoever is Life
(according to mans
weake vnderstand-
ing) must either be
vegetatiue or grow-

B

ing

^aIoh. 11. 25

^bAct. 17. 28

ing, as in Plantes; Sensitiue, yet
without motion, as in the Oyster
and such like; Sence and motion,
as in all Beastes, Fishes, & Fowles;
and lastly, Reason, as in Aungelles
and Men. Now, almighty God
hath giuen vnto Man all these:
Growth, with the Plantes; Sence
and motion with the Beastes; Gra-
uity of substance with al corporeal
things; Spirituality & reason with
the Aungels: that whereas his di-
uine Maiesty is the *a* Life and the
Fountaine from whence issueth all
other life, it may most aptly agree
with vs, not onely that we liue, but
that we more then liue, and *b* *that*
in him we liue, & moue, and haue our
being. And verily, seeing we parti-
cipate in the variety and dissimili-
tude of so many creatures, it is no
maruell, although the faces, and
inclinations of so many men, bee
also

, ye also to various, diuers, and estran-
yfted one frō another: for our minds
ion, are as many as our persons, and
vles, our senses more then our heades,
elles, and yet in al these, man taking this,
God of the Fish and Beast, that, of the
ese: Tree and Mettall, may be compa-
ence *unto the Beast and Money that*
Gra *perisheth, ô utinam periret tantum*
real *pecunia* (saith S. Bernard of Symon
with *Magus) sed pecunia tecum: Would*
di- God the Money or Beastes might
the perish alone, but that cannot bee;
a all for we hauing destroyed them, and
ree they hauing infected vs, we perish
out together with them (like the *Phili-*
hai *stims* and their banquetting house,
our or *Sodom* and their fruitful plaine.)
ti. But I knowe not whence it com-
ili- meth, that there liue scarce so ma-
no ny kinds of Wormes, Beasts, and
nd Fowles, as there be kinds of men,
ee that dye to God, and perish euer-
so

Psal. 49, 20.
Acts 8, 20.

Iudg. 17, 30

c Psal. 14.3

2. Sam. 23.

Ecc. 7.30

lastingly, for more perish, then live
 for ever. Many are the persons &
 faces of men, but not so different
 one from the other, as are the
 mindes and inclinations of men,
 which intruth onely make Men;
 insomuch, considering the defects
 heerein, it is a rare, difficult, and al-
 most impossible thing, to finde a
 man: For in King(c) *Dauids* time,
Psal. 14. there was not one, no
 not one, and yet for strength thirty
 and one Worthies, besides Pro-
 phets and Priests. But in *Salomons*
 time, there was some increase, or
 rather one increase, or to speake
 more properly, an increase of one,
Among a thousand men I have found
one; one God in Heauen, one Sun
 in the Firmament, one Phœnix a-
 mong Birdes, one perfect man a-
 mong all.

2 There be foure things whereby
 a man

a man is declared a perfect man :
First, Wisedome, whereby he teacheth himselfe and others. Secondly, Gouvernment, whereby hee ruleth himselfe and others. Thirdly, Frugality and Labour, whereby he prouideth for himself & others. Fourthly, Liberality, and Mercie, whereby hee feedeth himselfe and others : All these make a perfect man, and without them, our perfection is imperfection and lame-nesse : And all these were in *Salomon*, a Type of the mirrour of perfection, Iesus Christ. First, he was wiser then all his predecessors, and taught himselfe and others, as appeareth by his writings : Secondly, he was of excellent gouernmēt, for he was the King of peace, or a peaceable King. Thirdly, his frugality, in laying vp graine, feeding and breeding of Cattle, and build-

1 Reg. 10,
27.

ding of houses, for himselfe and o
ther, was great, yea he made gold
and Siluer like stones in *Ierusalem*.
Fourthly, and lastly, he was libera
and mercifull, for hee was the first
that obserued, as riches increase
so are they increased that eat them
for his seruants were many thou
sands, and at one Sacrifice, 2. *Chro*
8, 9. he offered a thousand Cattle
Out of this practise of *Salomon*, he
deliuereth all these in my Text vnto
to other, first expressed in his own
person. First, his Wisedome, while
he aduileth, *Be diligent to know the*
state of thy stocke, &c. Secondly, his
Gouernment, while he saith, *The*
riches indure not alway, nor the
Crowne from generation to genera
tion; intimating hee had tasted
Crowne and riches. Thirdly, his
Frugality and Labour, *The hay do*
couereth it selfe, and the grasse ap
peareth

and *peareth, and the hearbes of the moun-*
e gol taines are to be gathered: Namely,
Salom for the vse and fodder of men and
ibera Beasts: and because money & gar-
e fir ments are also the beauty and spirit
rease of a family, especially if they bee
hem well gotten; hee teacheth how to
hou obtaine them, while he saith, The
Chro Lambes are for thy cloathing, and the
attle Goats a price of the felde, (Viz.) to
er, h get by sale and exchange of them,
t vn Money, for other commodities.
own Lastly, his liberality and mercy, in
whil house-keeping, And let the milke of
o the thy Goats be sufficient for the foode of
o, h thy family, and the sustenance of thy
The Maides.

The first thing is Wisedome,
obserued in *Salomon* by Collecti-
on, because out of the fulnesse of
his Wisedome, he giueth Coun-
sell for other: a note, which I heere
note, not out of one word onely of

my Text, but out of all of them together, and I trust not out of order, or curiosity of nicety, but naturally, as the scope of my Text giueth me occasion, considering my Preface; and therefore I will speake of it at this time in my visitation of this place, after many yeares absence, that although you neede it not in regarde of your continued instruction, yet I will endeauour (that I may be remembred when I am gone) to helpe forward your Faith and Wisedome both together, wherein the boundes that I will walk, shall be Truth; my matter, Plainnesse; and, my Method, Brevity.

3 *Salomon* is therefore wise, because he teacheth and giueth Counsel of all things, from the Court and Crowne, to the Cart; from the Maister to the Seruant, from the
Cofer

Cofer full of Golde, to the Barne full of Hay; from the Family full of Men and Maid-seruantes, to the Field and Commons, stored with Cattle and Flockes: him and his Wisedome, let vs not onely admire, but imitate: for they do not onely win the Game, which strike the white marke, but also they that shoot neere the pin: and wee also shall win by endeauour (although we misse and faile to hit aright) if we strue to draw nere in assurance of Faith. Bee wise therefore that you may be men (Christ saith) *As Serpents*, I say as *Salomon*, to teach your selues and other; for Serpents are wise in daunger, vnto which our Sauour alludeth, That we should be wise in & against persecutiō, but the stormes of tirany are past, & the bands of danger to our profession are broken, *The snare is broken,*

Heb. 20. 22

Mat. 10. 16

broken, and wee are deliuered. Bee therefore wise as Salomon, in the Port, in the Harbor, in your peace, in your prosperity. Euery man taketh himselfe to be wise, and therefore euery man (as a Physitian) giueth Counsell to other when he is well, and is not able to heale or aduise himselfe in euill. The highest piece and part of Wisedome is, to Counsell our selues, not others. Salomon neuer failed in teaching others, for that is easie, but in teaching himselfe, and distinguishing Vice and Vertue assunder, when it came to practise, there hee failed. Salomon hath many disciples in his defection, not in his perfection, for they are provided for all but themselues.

He therefore that will bee wise, and giue Counsell to other, whether to King and Superiour, or to
Seruant

Be the
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Seruant and Inferiour, let him first
informe himselfe, for the wise man
is a worthy and excellent Maister,
also a dexterious, and industrious
Scholler: How can he teach other
that teacheth not himselfe? And
there is no greater foole in the
world, then he which is not prouid-
ed for his last day, for his farewell
to the world, and last estate. His
soule is his chiefe care, his greatest
price, his honourable charge, and
his endlesse hope; he which is wise
for his soule, cannot bee a foole in
other things, although hee knowe
them not, for they belong not vn-
to him as the essential Office of his
life, but accidentally, and at plea-
sure, to know or not to know them.
For this cause, or for the soules sake,
the wiseman enricheth his mind, by
all that euer hee heareth, seeth, or
that commeth vnder sense or fan-
cie,

He, by obseruing things present, by recording and calling to minde things past and absent, by foreseeing the ends and euents of things to come; whereby diligence maketh him like a Prophet for another life, for another world. Wisdom maketh him giue precepts of life, by comparing things passed, with things present, & iudgement so preuenteth future dangers, that hee is neuer at a losse, euen for the things he misseth, but he is still the wiser by defaults and defectes, and like a wise and artificiall Arithmetician, by a false number findeth a true, and by a wrong way discouereth the right. His eyes are like man and wife, or like *Dauids* hoast, some went to fight against the enemy, and some stayed to keepe the stuffe and carriage: no more doe they wander, both from home together,

gether, one still keepeth house, as one Pigeon still sitteth on the Eggs. So the food wherewithall it is sped abroad, is not deere bought by the death and daunger of the yong ones at home. If hee buy wit, hee maketh much of it; to keepe it, to value it, to occupy it, that hee may haue the Treasure of knowledge, his Counsels the infallible Oracles of certainty, though no medler, yet seeing into euery mans businesse, and yet best experienced in his owne. For he knoweth, *He that is wise shall shine as the brightnesse of the Firmament, and he that turneth many vnto righteousness, as the Stars for euermore.* Heere is wisdom; namely, to shine, and heere is the fruite of Wisedome, to conuert others, and I may say of such a man, as it is in the Psalme, *Who is wise, that hee may obserue these things,*

Dan. 12, 3.

Psa. 107. 43

things, for he shall understand the louing kindnesse of the Lord. O happy man, which is such an obseruer! more happy, then by obseruing times of sowing, and season of reaping; yea, then Rules of policie, Precepts of Art, course of the skies, Lord or Lady, Maister or Mistris: yet most happy, because hee shall see, heare, and knowe, the louing kindnesse of the Lord. Heere is the end of Wisedome, to inioy his louing kindnesse, to know his wil, to haue his Wages, to worke in his Vineyard, to receiue his penny, to keepe his Sheepe, to inioy his Rachel, to heare his word, to possesse his promises, to lue in his feare, & to die in his fauour.

4 Now, for the attaining of this Wisedome, to counsell and teach our selues and others, wee must (as the Husbandman) carrie our seede abroad

abroade, out of the Barne into the field, and as he for his increase, doeth (as it were) craue helpe of the Earth, of the Oxe, of the Plough, of the Sunne, of the Raine; yea, of the Marle and compasse, thinges straunge to the seede: so must wee seeke this wisedome abroad out of our selues, in holy & diuine books, as in a field; crauing helpe of the laborious & diligent Pastor, of the assiduous and daily reading, and Prayer; of the powerfull illumination of the Holy-ghost, and of the hopeful euent, successe, and perpetuity of our diligence. For our way to heauen is by compasse, as the *Israelites* came into *Canaan* out of *Egypt*, and the Lord doth exercise vs by windings and turnings, and going out of the nighest way, to humble vs; for he could bring vs a nearer way to heauen, to teach vs to
value

value & prize our calling at a higher estimate and rate: for if the hea then could obserue, that earthly knowledge was solde for sweat, much more woorth is Heauenly wisdom, euen water and bloud, which our Saujour indured for our sakes, before we could bee conuerted. Turne therefore your eyes to all things, to gather this wisdom, not onely to Heauen, but to Earth, to Men, to Beasts, to hel, to seas, to all. For a Heauenly knowledge of earthly thinges, will helpe to Heauen, and an earthly knowledge of heauenly things, will send to hell. He that will first see the Sun when it ariseth, must not (like common fooles) set his face to the East, expecting her body, but contrary, let him fasten or rowle his eies Westward, vpon the toppes of hils and Trees, where hee shall see her shining

ning, before her selfe; and that is as much light, comfort, and assurance, as if he sawe her selfe; euen so, if wee turne our eyes from the inscrutable, and vnsearchable Majesty of the eternall Trinity, & look vppon the radiant beames thereof, shining vppon the creatures, wee shal sooner see, both the beginning and ending of our wisdom, then by dazling our weakè sight and iudgement, against the impenetrable body of his infinite goodnesse, which yet in due time we shall behold, if in the meane season we remaine contented and studious, in his word, workes, and creatures. Saint *Basil* to stirre vp the Christians of his time, vnto an earnest and laborious searching after this Diuine Wisdom, by familiar comparisons sheweth, that euen in nature it shineth, and in the works or

C writings

*De gentib.
scriptor.*

writings of men, we must also look for the same. For (saith he) euen as Dyers in their tincture of Purple, first set a Glosse by some flowers, or other Artificiall inuention vpon their wooll, and then after it hath bin well dipped, and as it were stained and altered by that first colour, (which yet is not the same where-withall, and whereinto it is to bee changed) then they cast into it the Purple or Scarlet, which doeth worke the more easily and effectually vpon the substance to be changed and died; euen so, they which will seeke and find this perfect purple and Scarlet of diuine wisdom, must first seeke it in the tincture of Nature, of humane Inuentions, & Principles of reason, that thereby the Diuine Oracles, may more easily bring them to a perfect conformity with Iesus Christ, their Hea-
uenly

nenly Wisedome. And whereas it might bee objected, that it is superfluous to seeke for these things, which wee must forsake, because they cannot continue, when the better is come, euen as *Iohn Baptist* giueth place to Christ, and the shadowes of the Law, to the substance of the Gospell: The said Father answereth it by another comparison, that although the fruit be the end of the Tree, without which it were good for nothing but burning, yet *Est aliqua gloria frondium*, there is some glory and comely vse of the very leaues, which shew the life of the Tree, before the fruit buddeth, and also couereth the fruit in the tenderesse thereof, against the violence of storme & tempest: euen so, humane Learning, although it (faile like the leaues that fall) hath glory and comelineffe

in it, and giueth much helpe, Honour and Grace to this Deuine wisdom.

5 Where first of all, I cannot but taxe and reprocue them, who hauing wit, youth, time, health, & other helps, for their better and more easie accomplishment of this excellent quality (if I may so terme it) of Wisdom, yet sit downe and spend out their miserable dayes in vaine pleasures, which cost them more deare, and most of all in the end. I reade of a certaine Abbot, who busying himselfe in building, and other worldly occupations, was reprooued by his foole in this manner: *ô stulte quid facis, quid te in huiusmodi negotijs, &c.* O foole (said he) what doost thou? Why art thou so troubled with these laborious affaires? Sit still foole, sit still, with thy good cheere in thy Parlour,

Parlour, and thy Whoore in thy Bed-chamber, and *Sic seruias Deo quiete*, and so serue God in quietnesse. This foole, hath the most part of voluptuous persons to follow his Counsell; for besides their bellies and their lusts, they haue no study, care, or trauaile (and that which is worst of all) they liue in an outward seruice of God, without remorse of conscience for their vanity, and thinke they serue God very sufficiently & quietly; whereas God calleth to them euerie day, in that renewed reproofe of the wicked man in the Parable, who *Bid his soule take his ease, Thou foole this night God will fetch away thy soule from thee.* You fooles, which though neuer so Nobly borne and bred, nor neuer so richly prouided for, with Lands, liuely-hood, and reuenewes, what meane you to

spend that most precious time, and wast the means of youth, in Hauks, Hounds, Edifices, Buildings, Horses, Banquettings, and such like; yea, euen in labours, and toyling at Cart and Plough, Shop or Sea, without respect of heauen, or heauenly wisdom, because you want nothing: I tel you, this yeare, this month, this weeke, this day, or peraduenture this night they wil fetch away your soule from you, oh then one drop or dramme of heauenly Grace and Wisdom, is worth a whole worlde of honour, wealth, ease, and pleasure, wherein you haue wallowed, and destroyed your selues.

6 But seeing this worlde is full of Fooles, which do not only come short of *Salomon*, but plainly reproue him, and such as vrge his example, I meane our *Theologicall* fooles;

fooles; Fooles in Diuinity, who like the *Jewes* to whome *Caiaphas* prophesied, vnderstand nothing, and like the rabble in the *Actes*, know not wherfore they are come together, no not in their very Sacred and holiest assemblies; I tell you the hoast of these Fooles are so great, that one wise man cannot direct them, and you had neede to pray, that as the generation of Fooles, (are in Diuine matters many) so the seed of the righteous (to conduct) might also be many. There want labourers in this harvest, O Lord send them forth, to turne the disobedient to the vvise-dome of the iust. They haue a storie in *Denmarke*, that one *Craca* a Queene of that Countrey, hauing three sonnes, whome in her naturall affection she much loued, and desired to promote: and especially

one amongst the rest, named *Ericus*. She being giuen to Magicke, made by the confection of three Serpents, a strange messe of Broth, whereof none of her sonnes would tast, saue onely this *Ericus*, who eating thereof, his Mother procured him the Kingdom, and he was afterward called *Ericus disertus*, that is, *Ericus* the Wise. We cannot, I cannot make any such confection for you, there are many sicke for this broth, but what need we go to the Deuill for a Medicine to procure Wisedome? There is Balme in *Gilead*, there is a Physitian in *Israel*, there is a Prophet in *Judah*, there are meanes sufficient in the Lords holy word, or else *Salomon* would neuer haue saide. *Let him that is simple & destitute of vnderstanding, come and eate of my meate, and drinke of my Wine that*

Prou. 9, 4.

I haue drawne. Euery man is become so wise in the Lords matters that he can teach others, but when death and danger commeth vpon him, euen then his resolution (like Ice and Snow) melteth away, and hee is then to seeke of his soules estate. Alas, must fooles become teachers of the wise? Or guides of as very Ingrams as themselves? Or shall the horse teach the rider? The Oxe the Husband-man to Plough? Or the Sowe the good wife to spinne? No verily, this is exorbitant; euen so is it for Masters and Parents, and aged Persons, who wil be guiding their Seruants, Children or youngers, & yet haue neuer learned *Salomons* conclusion and end of all thinges, *Feare God, and keepe his Commaundement, for that shall bring a man peace at the last.*

Ecd. 12, 13

7 Thus

7 Thus haue I discoursed of
Wisdom, and the benefits there-
of, whereunto I will adde but this
one complaint, that all wants and
defects bee sensible, and their pre-
sence dolefull to them that feele
them, onely the want of heauenly
wisdom is not perceiued, is not
lamented. If a mans Land, or pos-
session, or lease bee in any danger,
presently he repaireth to a Lawier,
to declare his case, either of offence
or defence, to secure his owne : &
worthily, for wherefore was Law
made ? Or how shall Iustice be ho-
noured, except the estates of men
in the differences and controuer-
sies of the world, may bee thereby
established ? If the bodie bee any
waies heauy or distempered, we in-
stantly post for a Physitian, to the
end, that Maladies preuented in
time, may more easily be auoided,
and

and health preserved; and we doe wel herein, for God hath not made vs for sicknes, but for health, and he which placed vs in a Paradise, did signifie thereby, that wee could not brooke a Defart, & what Paradise haue wee now left, except our health? Or what Defart is so intolerable as sicknesse? Wherein many are forsaken of their friends, and forget their dearest selfe. Nay, if our Horse or Oxe be but a little ill, and forsake their meate, wee send for a Leach, to the end that it may bee holpen: but if our soule, sicke of sinne and folly, forsake the wholesome food thereof, tarry at home, forbear the church and Sermons, despise grace and Heauenly wisdom, we are so wise in our owne conceites, that feeling no smart or paine, we care not to be cured, but like mad men, breake our bandes,
and

and set light by our best Phisitions. ô therefore, I pray God open our eyes, that our souls be not in worse case then our Oxen and Asses! they fall and are sicke, and find some to helpe them vp, and ease them; we fall and are sicke, and finde none to helpe vs vp, but like wanton Children, wee lie still, and cry against them that would relieue vs. This is folly, this is an euill to be abandoned, and whosoeuer is but a meane Christian, as he blesseth the hande that feedeth him with bread, so let him blesse the hand that feedeth him with knowledge.

8 But for the more detestation of spirituall folly, giue mee leaue to argue against it, and disproue it to your consciences, that this rusticke sottishnesse and soliditie, or foolish simplicity in Diuine affaires which concerne the soule, may bee
aban-

ns. abandoned ; for surely such an one
our is *Salomons* foole : and if our Sau-
rse our Christ say that he is *daunger of*
ey *Hell fire, which saith, thou foole*, how
to much more is he worthy and like-
ve ly to go to hell, that is a foole, then
to he that calleth a foole. For certain-
l- ly, if the wrong to bee so tearmed,
ft when one is not, be so inexpressible,
s as that it holdeth the slanderer
in daunger of eternall torment,
what is not he worthy of, that ma-
- keth himselfe so ? It is but the acti-
on of the case to be so named, but
to be so, is reall ; and therefore suf-
fereth & yeeldeth greater damage.
Hearken therefore vnto me, and I
will set before you a rowe of fooles
recorded in assured stories, whom
euery man in the Letter derideth,
and loueth in the figure ; that is,
misliketh and scorneth this folly in
other, but loueth in himselfe.

9 Who

Gen. 25,
32, 33.

9 Who is more odious in scripture then *Eſau*, who to ſatisfie his preſent hunger (after his hunting pleaſure) ſold his owne Birth-right for a meſſe of pottage; this ſhall be our firſt ſoole, whom all know, and none pittie; for if an action demonſtrate a ſoole, ſurely hee deſerueth one of the firſt places. This man God hated, even for this action, and who dare loue him? there was neuer yet any that ſhewed him any pittie, no nor his Father, nor *Rebecca* his Mother, and him therefore do all other hate. But tell me, why is hee alone thus hated for ſelling an earthly Patrimony for ſo ſmall a price? When as there bee many moe among vs, which ſell Heauen for leſſe. So do al the prophane, impatient of pouerty, willing to giue themſelues to the Diuel for riches, and not onely out of any want, as

Eſau

Eſau had, but out of pride, that being Seruingmen & Yeomen, they might bee Gentlemen; of Gentlemen they might bee Knights; of Knights they might be Lordes; of Lords they might be Kings; out of ambitious thoghts, they are transported beyond thoſe wayes which the Angelles watch, whereby they take the Diuell at his word, and for leſſe then the worlde (which the Sonne of God refused) they fall down and worship him; no want, or hunger, or paine cauſing them, but onely licentious libertie, and wantō cares, forcing them forward to fulfill their temptations, which being acted, they receiue not one halfe ſo much good by this ſinne, as *Eſau* did by his pottage.

IO We will leaue *Eſau* and the folly of the prophane, who contrarie to the wiſedome of *Salomon*,

Demoure

Denoure holy things, and so we will come to a second foole, and that was a couetous foole, *Nabal*. When *David* and his men had done him fauours in the wilde and wide fields, at last, he sent vnto him for a recompence, and yet it was not a demand of any desert, but an intreaty for som necessary victuals for himselfe and his troope; which thing the foole did not onely deny, but to his perrill, and the perrill of all his family, reproached *David* and his followers, for Runnagates. And if his wife had not been wiser then himselfe, it had not failed, but that their blood had all beene that day shed vpon the ground. Heere was his folly, that would stand for a little, to endaunger all; to saue one horse-load of Raisins, & Bread, and Wine, would bring himselfe in hazard to loose the whole store in his

his Barne, in his house, in his feller, besides the life of himselfe, and his Family. This foole wee also hate & deride, who was so penny-wise, and so pound-foolish. But are not many of *Nabals* haters, *Nabals* followers? Many of his Scorners, his Disciples? Yes verily, for the very same men, to saue their wealth together, deny not onely to *Dauid*; that is, to men in want, that which should bee the fruite and worke of mercy, but vnto the Church, the Lords Ministers, their poore and iust deserued portions, pensions, & Tythes; whereby their priuate cofers (being not sanctified vnto holy vses) are for a while stuffed with the poore Church-mens liuinges, (like Bladders with wind) and then commeth the Lord with one little pricke, and letteth all the whole store fly away from their posterity.

D

A

Doctor Ba-
bington
L. Byshop
of Worces-
ter vppon
Exodus.

A Reuerend Byshop in our na-
tion, hath left recorded in writing,
this History ; that a certaine Gen-
tleman, offered to the Parson for
his Tith-wooll, a fleece or two,
whereas in truth his due was to pay
more : the Parson (beeing a Lay-
man) brought the Tyth-wooll to
the Church, and shewed it to the
Neighbours, desiring them to wit-
nesse, by the view of that Fleece,
whether hee had iustly Tythed his
Wooll or no : which all that saw,
witnessed that hee had very falsely
dealt therein ; then the Parson re-
fused to take it : whereat the Gen-
tleman grewe furious, seeing him-
selfe so iustly shamed before all the
Neighbours, and in his rage, swore
or vowed, that hee would neuer
giue him one lock more, although
it cost him neuer so deare. Thus he
rested, and the Parson also forbare
his

his farther vexation; but almighty God did not forget this false & furious Gentleman, for hee sent a consumption into his wealth, and brought him in short time to such pouerty, that hee was content to take Dole or Almes amongst the poore people, which were relieued at the Funerail of the saide Parson. Remember this I beseech you, and neuer forget this folly, neither grow rich by vnmercifulnesse or falshood: for what you thinke to saue in the Acre, you shall loose in the Field, or what you gaine in the yard, shall be again taken from you in the whole piece; remembring alway the Countrey Prouerb, *Couetousnesse bringeth nothing home.* And so we take our leaue of *Nabal.*

II In the next place commeth the proud foole *Rehoboam*, (sauing the honour due vnto Kings) so we

will be bold to stile him, although he were King *Salomons* sonne. His folly was, that when people came vnto him, and desired a release of his Fathers impositions (which thing the Elders of *Israel* perswaded him vnto) by one proude and scornewfull aunswere, following the Counsell of his young Minions & Play-fellowes, he lost ten Tribes; that is, ten partes of *Dauids* Kingdome at once, and left himselfe only but two. Heere is a foole indeed, for it is impossible for a proud man to bee wise, and Princes cannot hold their Subiectes so fast tyed in allegiance vnto them with bloude and terrour, as they may doe with compassion & blandishing words; Curtesie being a great Jewell in a Princes crowne; Compassion the handle, Iustice the edge, and Mercie the point of a Kings sword. But
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t
died *Rehoboam* childlesse? & hath
he no suruiuers in his State? I will
not meddle with kings, nor Lords,
or great persons, but let vs come to
our selues, and such as are our e-
quals. *Austen* the Monke, (whom
the Papistes call the English-mens
Apostle) lost all the Brittish Monks
by his pride: so wee, like *Austen*,
loose our Friends, our Seruantes,
our Neighbors harts, by our Lord-
like and proud behauiour; we care
not whom we deuoure, vpon who
we tread, so we may rife; some by
flaunders, some by fury, some by
folly and truth not to be reuealed,
fill the worlde with contentions,
rending the Wife from the Hus-
band, the Husband from the wife;
the Father from the Sonne, the
Sonne from the Father; the Lorde
and Maister from the Seruant, and
the Seruant from the Lorde and

Beda.

D 3 Maister;

Maister, the Land-lorde from the Tenant, and the Tenant from the Landlord : that there is not so much loue and good wil left in the Countrey, as was betwixt *Balaam* & his Ass, when he did beat him. I wil speake plainly ; Some like *Rehoboam* speak proudly ; others (like the rebellious *Israelites*) take it as peeuitly, they will haue as little charity in their eares, as other haue in their tongues, a word & a blow, friendship is no heauier then a feather, which euery blast of wind tosseth too and fro. The losse of sixpence will cause a sute, the gaine of a shilling will make a Traitor, and they are more ready to follow a Crowne of Gold, then an Angel of Heauen All their varnishing is outward ; they are like Gyants pictures, terrifying the beholders, and if they haue not power to be cruell
enough

inough in their owne persons, of their owne estate, then they flye to the mightier, and incense them, abusing good Natures by false tales, and force them, instead of milke, to draw blood from their Inferiours, & so they make themselves fooles, for they liue without credite, and die without pittie; saying, It is pittie they die no sooner.

12 Yet behold more fooles then these: And now, wee bring in the man in the Gospel, who in presumption of long life, destroyed his Barnes, and builded greater, and bad his soule take his ease, eat, drink, and take pastime, for it had much goods laide vpp for many yeares: Ah foole (saide God) this night they wil fetch away thy soule from thee. And worthily and rightly is he a Foole, whom God calleth a foole, for his iudgement cannot be deceiued, his

Luk. 12, 20

insight into mans heart is so perfect, that it cannot erre : for he hath anatomized and dissected more, then all the Physitians that euer haue beene. But who doth so now adaies? VWho blesteth himselfe in his riches? Seeketh them, but to spend them; spendeth them, but on himselfe; keepeth, but for his pleasure; and maketh account to liue many yeares? I will tell you who: he that wil not giue, because he cannot tell what hee shall want before hee die: For, although Almighty God haue dealt neuer so liberally with him, giuing many houses, and much money, that was borne to none; the sixt part whereof, could haue satisfied him, before he had it; now he will not trust his bounty any more, but out of his owne prouident wretchednesse, be vnmercifull to other, for feare of want,

per. want, while they wallow in all sur-
bath fet and abundance. Againe, they
ore, are such fooles, who neuer cease
euer trauailing and labouring, all for
ow their liuing, as if they had at the
e in least a lease of a thousand years for
to their life, dealing with their soules,
but as Hackney men with their horses,
his giuing them no rest till they bee
to dead; And then, such soules can-
ou not rest, because if their bodies
se giue them so little rest while they
nt bee in them, (who yet haue great
l- occasion to honour them) the de-
i- uils, into whose power the soules
y of such men doe passe, will shewe
s them much lesse fauour, hauing no
other ioy, but to afflict & torment
the soules that themselues haue be-
guiled: For if the old Birde be vn-
kinde to her young one, it must
look for lesse fauour in the Tallant
of the Haukes. Therefore, neuer
gather

gather or keepe, in hope of long life (but onely to obey Gods commandement, who *biddeth thee labour*) for as the shadow runneth from him that followeth it, so doth long life from him that hopeth after it. *Life* (saith *Ioh*) *is giuen to him that desireth to dye*. And so we leaue these foo's, praying God for them, that they may learne *to number their dayes, and apply their hearts to Wisedome*.

Mat. 15, 23

13 We read of another generation of Spirituall fooles in the Gospel (called *Pharisees*) and them our Sauour called Fooles; *Blinde, and leaders of the blind*, because they were in nothing so wise, as to beguile themselves, and by obseruation of their owne Traditions, they made the Law of God of no effect, auoyding (by corrupt and Hereticall Glosses) the plainest Text of Gods

Gods holy word, such as our Saut-
our in those two Chapters alled-
geth : how wise also, are many rus-
set and Rusticke persons, to auoide
euery one of Gods Lawes, hauing
knowledge in nothing but to de-
fend their sins. Tell them of swea-
ting, they say, the Law respecteth
iudgement ; Of the Sabaoth, they
say, play is not forbidden, but la-
bour ; Of coueting house & land,
they say, to desire to buy, is not to
couet ; and so they condemn God,
and iustifie *Ahab*. Sometime they
alledge, that the Gospell is for the
Church of *Rome* ; sometime, the
Brownists at *Amsterdam* : sometime,
they snatch at Gods mercy, when
their owne sinnes are taxed, & re-
fuse his Iustice ; sometime againe,
Gods iustice, when they woulde
haue their enemies plagued, and
disclaime mercie. Thus, they dare
not

not deny the Scriptures, yet they will not confesse them, but in their owne sence. They make no reckoning of Prayer, except in the Church, and there they are superstitious, and a Holy day is more then a Saboth: If they be inclined to superstitious fasting, they haue Text for that: If to prophane eating and drinking, they haue another for that. The pride of womens Garments, in *Esay* and *S. Peter*, was il in those times, but now (they say) it is good, (so the holy Ghost was blinde, and saw not what shoulde suite with our times.) The deceitfulnesse of Merchants, and oppression of rich men, spoken against by *Esay*, *Ezechiel*, and *Michah*, was for the *Tyrians* and the *Jewes*, but all our honest Merchants are excempted, if once we haue deliuered our wares, and receiued our mony and security;

security; and to conclude, twenty
deceits in Wares, in writings, in
words, are a farre lesse sinne, then
to misse payment of a little money
at the day, although it come on the
Morrowe. But I will leaue these
Foolles, *Which straine at Gnats, and
swallow Camels*, praying God, that
his word may be our Wisedome,
and our minds be subiect to his di-
rection.

14 Now we wil leaue the scrip-
tures, and descend to the humaine
Chroniclers of Foolles; and first,
we wil shew you the stories of such
follies, as haue beene more gene-
rall, and then them that were more
speciall, and by Gods assistance,
apply both to our purpose: and let
my plainnesse be excused, because
I desire to bee remembred, and to
profit.

We read of a certaine people,
(called

Herod. lib. 4
Stobaeus ser.
42. vocat eas
Apharauts.

(called *Atlantes*) who dwelling neare the burning line, are euerie day scorched by the Sunnes heat, vnto whom it is a Customary Religion, that so long as they feele and see the Sunne, euen all the day long they do nothing els, but with hand and mouth, curse and blaspheme it for so afflicting them with heat, being angry (iniustly) with that glorious light, that comforteth all liuing creatures, because in their owne particular, it giueth them offence. These are worthy to bee accursed themselves, who for to doe them a pleasure, either would haue the Sunne to remooue from her place, or to leaue shining. Can there be in worldly affaires a greater folly? Haue they no wit, to remooue their habitations and seeke some other Cites and places of abode? But to continue in a fruit-

lesse

lesse & bootlesse blasphemy from
age to age, against the high Maie-
stie of God, and his most glorious
creature of this visibie world? wel,
they are *Blackamoores*, and their bo-
dies are not so blacke without, as
this folly maketh their soules black
within. So are these in story, but
how are they resembled in figure?
Marry against thole Wretches I
must apply it, who for their owne
particular, would remoue the gos-
pell, the health of vs all; the Magi-
strate, the peace of vs all; & Lear-
ning, the light of vs all: because
for the gospel, they say other Na-
tions disgrace them, and persecute
them; by the Magistrate, they are
sometime punished, and forced to
right against their will: by Lear-
ning, they are ouertopped in Ver-
tue and honour; Therefore they
are weary of the Gospel, as the *Gir-
gasites*

sites were of Christ; they raile on the Magistrate, because they may not be protected in their wrong; and they would pul downe Learning, Colledges, Byshopprickes, Cathedralles, and all Ecclesiastical dignities, that they may raigne alone, and be the onely Lordes of Vertue and Vice, leauing no better men in the state, then Merchants, Faulkners, Hunters, Riders, and poore Carters and Seruing-men, to do their base Offices.

These are verier Fooles then the *Atlantes*, for beside their vaine opinions, neither Church, nor Magistrate, nor Learning, doeth them any harme, but much good: and whereas, the *Moores* curse that which burneth them, & scorcheth them to blacknesse, these wretches finde fault with those that warme them, and wash them to whitenes.

When-

Whensoever therefore, you heare any open their mouths against any of these, then remember this story, and knowe, that no pretext of reason can excuse them, either from madnesse or folly: For we may not buy our Grace with other nations, (if we be disgraced) with the losse of the Gospell; neither will we suffer our Rulers to be despised for the pleasure and partiality of Maleficious offenders; nor so much as draw the Curtaine vpon Learning, for the tender eyes of any ignorant vaine men whatsoeuer; And so Lord, *If these men curse, yet blesse thou our church, our King, our State, our Learning, our People, for evermore.*

15 Giue mee leaue yet to leade you along in the spirit, as God did Ezechiell, and as he said to him, *Behold more abominations; so I to*
 E you,

Sab. lib. 4.

cap. 9.

Gel. lib. 6.

cap. 11.

Herod. lib. 4.

you, Behold more fooles. We read of a strange kind of foolish people, called, *Pylli*, in *Affrica*, who were of a very low stature of bodie, but of a much lower and meaner wit and concept. For they, hauing a Citty much annoyed by the *South-winde*, vpon a season, espying their opportunity, in a calme and peaceable weather, armed themselues to go out into the sandy Sea, or wilderness of sand, to seeke this their enemy, the *South-winde*, and to bid it battell, hoping vtterly to vanquish it, so as it might neuer more blow vpon them: while they ranged too and fro, to seeke this their aduersary, suddainely the Windes arose, and so tossed the sand vpon them, that in a short space they were all swallowed vp therewith. These are worthily punnished for their folly (will euery man say) for what

what can a sharp sword do against the cold winde? No more, then to cast stones; and what simplicitie were it to thinke, that the Winde were a liuing creature, and had eyther bloud or spirit to loose? Or if it had, that mortal men could meet or match it? Well, out of these sands which drowned these *psylli* people, are arose a generation, almost as foolish as they; Namely, those which think by carnal means to ouercome Spirituall daungers. For, if the soule have no affinitie with Golde, the one being a Corporeall, the other a Spirituall substance, what is there in Magical inchauntment, as a Fishes Liuer, to driue away a Deuill? And Gold to satisfie for mens sinnes? the grieve of Conscience, cannot be cured by Musicke, nor carnal Precepts overthrow our Spirituall foe. Your spi-

rituall daungers are greatest, therefore trust in the Lord, who is a spirit, and therefore fittest to dispel & conquer them; but as for King, or Man, or Horse, or Speare, or Spel, or Medicine, they cannot help the soule against the Lordes wrath. It is best to yeild our bodies to Spirituall blastes, and let the minde be compassed about with him, whom Winde and Seas obey. Honesty externall, is a necessarie Armour against the malice of man, yet our Spirituall foe wil not feare it, vlesse it be accompanied with Prayer and Spirituall Weapons also.

16 Thus haue I shewed you the more generall Fooles, now I will proceede against the more particular and speciall. And in the first place I will ranke the *Hypocrite*, which taketh but the vaile or garment of Religion; letting goe the
pithe

pithe and Marrow thereof. I may wel compare him to that *Asinus Cumanus*, Asse of *Cuma*. An Asse finding a Lyons skin, to the end to make himselfe more terrible to the foolish Citizens, put himself thereinto, and then ietted fearefully vp and downe in the same, to the terrour of as many of that Cittie as saw him, euery one thinking him (indeede to be a Lyon: and when he had helde them a good time in that dreadful opinion, at last, a stranger came that way, who hearing the general bruite of this strange Beast, was desirous to see him, and at the very first, beholding his eares, knew him to bee an Asse in a Lyons skin, and went boldly to him, & before al the multitude plucked off the Lyons skin, and so discouered the Asses practise. This (I know) doth very wel suite with

Herod. lib. 1
Erasmus.

an Hypocrite, first because no wise man will be a counterfaite, but only som shalow-witted person, therefore fitly resembled to an asse, apt to bear both Gods wrath & Mans: Gods, because hee disliketh him that is not so good as he seemeth: Mans, because men of this worlde hate him, that seemes to bee good, although he be not. Now, the Lyons skinne signifieth Christ, for he is the Lion of the Tribe of *Juda*, in whose garments wee are blessed of God, as *Jacob* was of *Isaac*, in the garmentes of his elder Brother. How glad are some men, if for a season they can counterfait godlinesse, (for that is both our Sauiors coate and skinne) and then they beguile simple people that suspect no fraude, for they will pray, read, heare, giue, praise Vertue, dispraise Vice, and what not? So as they
may

may get an estimation of piety, to couer their more odious and secret practises. But GOD shall send a man, a stranger, of more skill and Wisedome, to plucke the skin ouer these Hypocrites eares, that all the worlde may know and deride this folly, & that they themselues may likewise vnderstande, that dissembled Religion and Piety shall haue her shame in this world, and in the world to come.

17 Worldly men are also very much troubled with Ignorance, & want of experience in diuine matters, (I meane matters of Conscience) whereof one *Callison* (a notable foole) may giue them a taste, and in his action apt to be derided, they may take a view of their own faces. This silly fellow being sleepey, and wanting a Pillow or Bolster to beare vp his head, layed vnderneath

*Eustathius
super odyssea*

neath it a Vessell of glasse, which being very hard, and not tollerable to his tender head-peece, hee remembered that he had hearde that Feathers make Pillowes soft; wherevpon he went and filled it full of Feathers, and so lay downe vpon it againe; but with no more ease then before. And surely (no maruaile) for except the out-side were apt to yeeld vpon any pressure, in vaine was it stuffed with any softe matter. You laugh that hear this, & who can forbear to deride such a folly vpon so litle harme. But turne to your selues (I beseech you) and tell me, Who hath the iudgement to procure quiet sleepe to his soule when it is weary? First, out of Nature, we know that it wanteth rest, and out of that knowledge wee labour to provide it: but what doe wee rest our soules heade vpon? Namely,

Namely, a harde brittle shining heape of some worldly pelfe, vpon which our soule can take no more rest, then the fooles head vpon the glasse, (for as the Lyon delighteth not in straw, nor the Horse in flesh, no more doth the soule in wealth of Gold and Siluer.) Then we hear of another rest more soft then glasse, which is learned or gathered from the Fowles of Heauen, I meane the Saints, which bring vnto vs the holy worde of God, that we prouide, and misplace it in the the former brittle harde Vessell of worldly heapes, and so thinke to sleepe more easily vpon our former Pillowe, by reason of the new inward stuffing, but all in vaine, for if the bottle be all hard and fast stopped, we may suck the skin off from our lips, before we draw the Wine through. Put not new Wine into
old

old Vessels, then saith our Saviour, it will be lost, and put the soft Feathers of Diuine promises into the hard pots of carnall mindes, and there shall be no more rest then before. But change the mind, according to that saying; *Bee ye renewed in your minde*, and then the softnes, sweetnesse, goodnesse, and quietnesse, of heavenly promises, more waighty then Feathers shall yeelde eternal rest to our soules.

Plutarchus.

18 I wil omit to speak of vaine feare, which taketh away the wit of man, the feares of the wicked, which are causelesse and caselesse: declared in the folly of *Phanax the Gracian*, who cuer feared the fall of the Moone, and did often in a foolish Prophetically pitty, lament the destruction of the *Ethiopians*, vpon whom he thought of necessity the Moone must fall; but let men feare their

their falling into sinne, and with sin into hell, more then the fall of the Moone vpon the earth, or a deere yeare, cold Winter, or wet Summer. Againe, I might speak against that carelesse sottishnesse, and wilfull ignorance of those thinges, which they daily hear and see; like to one *Amphistides*, which woulde neuer learne to tell aboue fiue, or to know whether his father or mother bore him in her wombe: such surely are those, who wil not busie themselves with Diuine numbers, and know not certainly God to be their Father, or the Church to bee their Mother.

Suidas.

I will also omit, to discourse against the folly of prophanesse in the soules fits, whercin carnall persons hauing beene stung in their consciences, by some guilt of sinne presented to their memory, by
some

*Gilbert. li. i
Narrac.*

some Text of Scripture, or other person guilty and priuy to their offence: they cast off all care of diuine sayings and iudgement; yea, peraduenture make away the person guilty to their crimes, that he may neuer stand vp in iudgment against them. These men are resembled vnto vs in that foole, who beeing in his bed grievously bitten with fleas, did put out the Candle, to the end they might not see him, but his foole-ship was deceiued, as afterward he found, when hee wanted light to take them out of his bed. Euen so, they which thinke to procure rest to their secret bytings, by killing the Witnesses of their crimes, or extinguishing in them the little care they had of godlinesse, shal be deceiued; for not only they shal haue more plague, but also want helpe and light to reco-

uer

uer a remedy when they would haue it.

19 I will conclude all, with another story, against the preposterous folly of worldly men, who first labour for earthly, and then for heauenly things. I do read of a Noble mans foole, whose labour was to bring in woode to the Kitchen: when hee came to the pyle, hee would alway draw out vnderneath, vpon which the whole pyle lyeth, and let the vppermost alone, (which had beene more ready) saying, that hee would do the hardest labour first, and then the easiest afterward. And by no means could he be dissuaded from this course, but would spend more time in pulling out a sticke, then hee shoulde haue done in carrying in an arme-full. So are the Children of this world, they take the most and first paines

Idē lib. eod.

Mat. 6, 33.

paines for inferiour things which lye vndermost, and let the superiour and heauenly things, (more easie to willing mindes, which yet presse and keep downe the worldly things) to be last and least regarded. I referre my selfe to your consciences, whether I speak not true; if true, whether you or he are more foolish. Two parts there are in this Spirituall folly; the first, that men by giuing their first labours to the world, which is vndermost, like the foundation of a Wood-pile, loose much time, & the world, or wordly blessings, come more hardly vnto them. For I must euer rest in my sweet Sauiours saying, *Seeke first the Kingdome of God, and the righteousness thereof, and all other things shall be cast vpon you.* And heauie things come more easily downward then vpward; therefore the
Prophet

Prophet telleth vs *God remembreth the Heauens the Heauens the Clouds the Clouds the Earth, and the Earth the people.* So al blessings must first be sought for in heauen, and then (as *Agar*) we shal haue an Angell to direct vs to the Fountain of water on the earth.

Secondly, another part of this folly is, that we cannot be perswaded with this foole, but that Heauenly thinges are more easily accomplished of all sorts, then earthly; and therefore he which is seuen yeares apprentice to a Trade, and all little enough; yet an houre in a Church at a Sermon, is losse of time in Heauenly matters, they may do it much tooner. So one of you, which liueth fifty, sixtie, or seauenty yeares, and al that time laboureth in, and for the Worlde, thinketh it enough for heauen, to
haue

Esay. 30. 1

Heb. 9, 28

haue a Minister, and a few Prayers
 an houre or two before his death.
 These are our cares, and our Art-
 cles, upon these we passe our time,
 and venture our soules. But (o
 Fooles) *How long will you delight in
 foolishnesse, and hate Wisedome ! Bee
 wise as Serpentes, bee innocent as
 Doves.* If you be onely wise for this
 world, God wil destroy you. None
 came to the birth of Christ on
 earth, but the wise men in the East.
 There were more men in the East,
 but none of them looked vppe to
 heauen but these. It is better, you
 see, to study on the Starres, then
 the earth, thereby wee are at least
 admonished, to lift vp our heads,
 and looke for Christ in heauen, as
 those wise men did heare on earth.
 We shal finde him, wee shall see
 him, for vnto them that *Looke for
 him, bee will appeare the second time*

to

to saluation.

You are all the children of wisdom, you must iustifie her, hearken to her complaint, Can your hearts forbear tending and yearning to heare her cry so earnestly, *ô Fooles, how long will ye lone foolishnesse, and scorers delight in scorning! Be you turned at my Correction, I will poure out my minde vnto you, and make you to vnderstand my wordes.* Feare not the losse of any thing, the lacke of that you haue she hath prouided, all, both house, harbour, meate, Wine, onely she wanteth you, you she calleth. *Wisdom hath builded her house, she hath hewen out her seauen Pillars. Shee hath killed her fatlinges, drawne her Wine, and made ready her Table. She hath sent forth her Maides (Viz:) the Preachers, crying in the high places (out of the Pulpits) and say-*
 F ing;

Prou. 1, 22.

Prou 9, 12.

ing, He that is simple and destitute of understanding, let him come, let him come and eate of my meate which I haue prepared, and drinke of my wine which I haue drawne. For sake your way o ye foolish, and you shall liue, and walke in the way of understanding.

Psal. 2, 10.

Prou. 8, 10.

20 So cryeth Wisedome, and let all her children and friends followe her; yea, not onely them to whom David saith; *Bee you wise, o kings, he you learned you that be Iudges of the earth.* But euery Maister, euery Gentleman, euery Cittizen, euery husbandman, euery Tradesman, euery Labourer, euery Man and Maid-servant, euery Olde and young man. *Receiue instruction & not Siluer. & knowledge rather then Gold. Wisedome is more worth then precious Stones, and all pleasures are not to be compared to her.* Striue to gaine the time you haue lost, Striue

(1)

(I say) that you may bee rescribed
in the number of the wise Virgins,
and taken out of the number of the
foolish. We read of one *Mycerni-*
us, that one tolde him, (take what
course he could) he should liue but
sixe yeares. The Prince (for so he
was) amazed heereat, plucked vp
his spirits and saide, hee would liue
twelue yeares, for he knew how to
make twelue of sixe, and this was
his course: hee bad all sleepe fare-
wel, and prouided such abundance
of lights, that whithersoere he wēt,
or wheresoeuer hee was, it was al-
way as light as day, & so he thoght
he liued twelue yeeres, because he
waked in light, when others sleepe
in darkenesse, which is a kinde of
death, one halfe of our life beeing
alway cut off or spent in sleepe. Oh
that we had so much wit and pow-
er to double our dayes we haue to

F 2

liue,

liue, and that the lightes of wisdom might neuer be quenched in our preiſence, but ſhine about vs, and in vs whether ſoeuer wee goe, ſo ſhall our day excell *Iofuahs* day, and we walke in the day wherein no man ſtumbleth. Beloued, While you haue the light, walke in the light, and the God of lights and peace fill you full, & bring euery one of you out of darkneſſe, and the ſhadow of death, into the light of Grace and Glory, guiding your feet into the way of peace, Amen.

The



The second Sermon.



Thus did I discourse
of Wisedome and
the wise man in my
first Sermon, which
was a necessary cir-
cumstance in my Text, giuing pre-
cepts to all. Now it followeth, that
we handle his wordes, and looke
into the Marrow of his prouerbi-
all Doctrine, wherein hee first in-
struēteth, *Be diligent, and take heed.*
Secondly, he directeth, *to thy flock,*
to thy heards, that is; to al thy state,
F 3 calling,

calling, dealing; priuate, common, euery where. Or by the Flock you may vnderstand our goods enclosed within house or hedge, by *the Heard*, those things that are more common and wilde abroad, for the wealth of those times consisted in Flockes and Heardes. This his instruction hee enlargeth by reason. Secondly by parts. Thirdly, by vse. First, the reason, why wee must looke to our goodes and charge is one, and that a mighty and waigh-ty one. *For riches endure not alway, nor the Crowne of Kinges to all their generations.* Secondly, the partes of the charge, are the seuerall possessions. First, *the Hay*, that must bee mowed. Secondly, *the Grasse*, that must bee eaten by Cattle, and not troden vnder foote. Thirdly, *the hearbes of the Mountaine*, they must bee gathered; that is, Graine
and

and Corne of the Mountaines for Meate, Medicine, and Ornament. Fourthly, *the Lambes*, they must be shorne or clipped, that out of their fleeces we may fetch garments and cloathing. Fifthly, *the Goates*, that they may be sold, and bring in money for other vses externall, for the saying is wile and true in *Columella. Oportet patrem familias esse vendacem non emacem*, The householder must sell, and not buy, if he will bee rich. Lastly, the vses of his instruction, and all these partes of wealth, *Verse 27.* which is for the keeping of a good house, when he saith, *And let the Milke of thy Goats be sufficient for the food of thy family and the sustenance of thy maids* That is, feede thy seruants, but not delicately, for so hee will proue thy equall, if not thy Maister, yet sufficiently, and that out of thine owne

F 4 store,

store, buy nothing for him, neither for thy Maidens, but that they may better looke to thy Goats and Cattle, let them liue vpon their Milke, that so they may learne by thy example to be alike thify in time to come: but if once they finde thee loose, & giue them boord-wages, they wil be negligent in their charges, and bring ruine to thy estate.

2. [*Be diligent.*] That is, as if *Solomon* had saide, in all the wayes of thy life, be laborious and painefull; whatsoeuer passeth through thy hands, do it not by halues, and slightly, but let it still beare the stampe of thy diligence. And if there bee any thing to bee done, which is not fit for thy place, or passing thy skil, yet let thy eyes behold the doing thereof; It is a vertue (and no shame) to be present at all thy affaires. Diligence is the Mother,

Mother, and negligence the Stepmother of humane life. By diligence they are hatched and increased, by negligence they are destroyed and diminished. If we look up to Diuine and Heauenly things, diligence is exemplified, *For the Angels stand alway before God*; if to the Precepts of the Law and word of God: *Thou shalt keepe diligently the Precepts, Commandements, and Testimonies of the Lorde thy God*. If a case come into Iudgement (because the Iudge hath but one power to do a thing once onely, whether good or ill) and because euery sentence of a Iudge, is the sentence of God, therefore it must also be done with diligent inquisition. When a leprous man was brought before the Priests, the Lord commanded diligent inquiry first to be made, and then euery man was bound

Mat. 18, 10

Deut 6, 7.

Deut 17, 4

Lk. 58.

bound to rest in the opinion of the Priest. When the poore woman in the Gospell had lost her Groate, *She lighteth her Candle sweepeth hir house, and searcheth diligently e- uery Corner.* Without diligence we can do nothing. The difficulty and hardnesse of euery worke is made easie & softned by diligence: Prudence without Iustice is naught worth, Iustice without Prudence is worth as little: Knowledge, without Diligence, is of small vse, Diligence with Knowledge is worth very much. The life of man is like an Iron, which vse maketh bright, and rest maketh rusty: like a Water, which standing, is quickly corrupted, but running, remaineth sweete and cleare, like the Pulse, which beating, sheweth life, but ceasing, bringeth death. Therefore out of *Salomonis* precept I will amplify

plifie this point three waies. First, I wil shew the necessity of *Diligence*. Secondly, the commendation of it. Thirdly, the Commodity thereof.

3 Touching the necessity of diligence, it was the ordinance of God to subiect vs all to labour, to diligent labour; yea, even to sweat, immediately after our first parents fall, and I verily thinke, had they neuer fallen, yet without diligence they could not haue liued, the necessity of all earthl; and humaine affaires requiring the same. For by dulnesse, sluggishnesse, and ydle-nesse, our businesse, our liues labour is intermitted, omitted, and destroyed; neither the worke of God or man, without vse, exercita- tion and diligence can long stand. Al is a Talent, & euery talent must bee vsed (not digged into the ground)

ground) which cannot be without diligence. Thruugh want of exercise, the Armes of *Hercules*, of the strongest, are dilled in the bodye, and the purest and sharpest wittes are blunted in the minde. We see that the Land missing his Tillage, yeeldeth smaller and worser increase, & that which is often turned, compassed, and Ploughed, is the surer ground to the Husbandmans content. The Merchant, which by continued diligence, often cutteth the Seas, is much richer then hee that sitteth at home, and doth little or nothing, after one venture or two. The Iron, of round is not made flat with one stroke of the Smith, but by often doubling, & redoubling the same. The Colt cannot bee tamed & fitted for the saddle, by once backing and biting, but by being euery day in the hand of the rider.

When

When *Lot* went out of *Sodome*, he must doe it with diligence, for hee must be in *Zoar*, before the Sunne rising, and he nor they in his company must be so ydle or carelesse, as once to looke backward, and so by diligence he and his Daughters escaped the fire and Brimstone. By diligence also, we escape *Hel*. *Jacob* by his diligent seruice obtained *Rahell*, the Starre in his eyes, the Jewell of his heart. By diligent and valiaunt aduenture, did *Dauid* bring the 200. foreskins of the *Philistims*, and wan the Kings Daughter. By diligence, and not without dilligence were the five Talents made ten; and he which had so diligently made and multiplied them, was also made the Ruler of ten Citties. I can neuer say enough of the necessity heereof, but this I will say, without diligence the sinnes and filth

filth of our liues are increased, & by diligēce are they euacuated; for the sea by ebbing & flowing, by fluxe, & reflux, by restlesse laboring and working, is not corrupted, by al the riuers, carkasses, and carrions in the world, but stil it worketh them out, so as it is without infection. Wars nor peace, omit or intermit diligēce, for in war it cōserueth from enemy, it helpeth to victory; in peace it cōserueth from corruption of manners, and bringeth in plenty of honour and all things.

4 We read that the *Milesians* hauing bin in long ciuill wars among theselues, so as their forts & houses were ruined, their catle diminished by daily rapines, their grain consumed & burned, and the Land wasted, & al for the principality thereof. To helpe & redresse this misery, the contending claimers pitying the

& by the state of their Country, grew to a parley, & laid down their swords of Hostility, and condescended to referre the cause to the *Pareyans* their next Neighbours, and so vnder their common Seale, sent by Ambassage their cause, quarrell, request, and submission, to their censure and arbitrement. The *Pareyans* accepted the determination of this businesse, & hauing receiued a more ample reference from the heades of the seuerall factions, to bestow the kingdome or principallitie vpon whomsoever them pleased within the Territory, they came to *Miletum*, and hearde all parties, *Pro & con*, what coule be saide for euerie mans Title. At last, walking abroad, they saw the desolations of the whole Island, and no man minding so much as the Tillage, to procure common food, except

except one Husbandman, which then had sowed his land, notwithstanding the fury of the sedition. This man they called, and before the claimers, they proclaimed him K. as the worthiest member of his Countrey, providing for himselfe, and the common benefit of other, when all in a desperate yalenesse gaue themselues to sowing & spilling of blood, he in a diligent hand of prouidence, attended the sowing of Corne and graine, for the filling of his Countrey with store againe. And to all vpon a little debate, yielded to him, and praised the *Parians* election. Euen so is it with the diligent, their hand must bear rule, as *Iustinus* of a diligent heard-Boy became a diligent Souldier; of a diligent Souldier, a great Cōmander; of a Commander, the Emperour of the worlde, and one of the best.

Hearken

5 Harken therefore vnto me
my beloued, young men and Bre-
thren, be diligent, for they that are
not in the labours of men, are in
the labours of Deuils. When I
looke vp to heauen, I see, and find,
that without diligent Prayer, fast-
ing, reading, meditating, & godly
continued conuersation to the end,
wee shall neuer come thither; Oh,
therefore bee diligent, it is for a
Crowne, it will quite the paines, it
will pay the labour richly. If I look
vpon the earth, the Husbandman
hath foure seasons, which obser-
uing, he is rewarded with plentie,
and with neglecting, hee is cloa-
thed with Beggery. Bee diligent,
for God doth speed the Plough. If
I looke on learning, and learned
men, I finde that diligence maketh
their nights short, their daies long,
their dyet thin, their bread course,
G according

according to that of the Poet:

*Multa tulit fecitque puer sudauit & alfit
Abstinnit vino & uenere qui pythia cantat.*

Many and many are the miseries of the Student ; sometimes hee sweateth ; sometimes , hee freezeth ; and the songes of his Diuine Oracles make him forbear both drunkenesse and wantonnesse. Be diligent therefore, for so, meane men haue attained Kingdomes ; Husband-men, riches ; Schollers, Dignities ; and Merchantes, Honours ; and without this diligence, God wil not bestow his blessing. And thus much for the necessity of diligence.

6 The second thing I noted of *Diligence*, is the praise and Commendation thereof, for this alone was neuer dispraised. The Turkes dispraise Learning ; some Temperance, some Fortitude, some Iustice,

Itice, some Religion, but all commend Diligence. *Salomon* is as much cōmended for his diligence, as for his wisedome, and when he ceased to be diligent, hee also ceased to be wise; and when he renewed his diligence, and forsooke his pleasures, then hee recovered his wisedome. Saint *Paule* inferiour to no man, in praise, in desert, hath his Diuine partes commended by his diligence; first, in that hee neuer ceased warning al men night and day, and serued the Lorde in watching and Prayer: that he traualled two thousand Miles, and in all that iourney preached the Gospell: for these his many accidentes in his labour, is (as hee deserued) commended of all: yea, S. *Peter* tearmeth him his beloued Brother *Paule*. Saint *Chrysostom* in Ecclesiasticall story, is memorable for

G 2 many

2. Pet. 3. 15.

many excellent partes in him, and especially for that in his banishmēt hee preached diligently, and conuerted many to Christ Iesus. Hee that tilleth the ground shall haue abundance (saith *Salomon*.) We read of *Furius Cresinus* (a *Roman*) who hauing euery yeare better Corne then his Neighbours, they called him into iudgement for the same, alledging that by inchauntment and witchcraft hee spedde so well, and that by such secret euill meanes, hee drew away the fat of other mens Lande into his owne. The poore man appeared at the day, and brought with him all his Toolles of husbandry; waighthe Plow-shares, heauy Mattockes & Spades, sul fed Oxen, all his yrons much bigger and stronger then other mens, and lastly his Daughter, a strong and mightie young woman,

woman, who was his helper in all his Husbandry, & setting all these before his accusers and Iudges, cried out in these wordes : *Hæc sunt Quirites veneficia mea.* (ô Romans) this Daughter, these Oxen, these Toolles are the Instruments of my Witchcraft, and besides these, I vse none, and these I apply with all diligence : whereat his Iudges being mooued, absolued him with commendation. Thus we see, diligence procureth aboundaunce in time of want, and fauour in time of iudgement : who can sufficiently expresse or admire her praises, which maketh men so praise-worthy, both in Court and Countrey. When all *Iewry* were asleepe at our Sauours birth, who had the warning and notice thereof from heauen, euen the very same night, but the *Shepherdes that kept their*

Luke 2. 8.

flocke by night ; commended for nothing but for their diligence, to them did the Angelles of Heauen bring tydings of the *Byrth of Christ our Sauour the sonne of Dauid*. Loc, another Commendation of diligence, and a greater cannot bee to heare the Angels speake, the heauenly Souldiers sing, and to see before all earthly men (next to *Ioseph* and *Mary*) the most blessed Babe that euer was. Diligence is obserued by the heauenly powers, and rewarded with the happy vision of Iesus Christ.

7 Againe, the continual brand of infamy and disgrace, that is set vpon the negligent and sluggish, is no meane praise of diligence and industry, and therefore wheresoeuer wee read of a sluggard or ydle person, euen in his greatnesse he is taxed for this. *Esau*, who hauing
beene

beene a hunting, came home hungry, to satisfie his present hunger, solde his Birth-right, in his negligence saith *S. Austen*, *Malebat emere quam querere ciuim*, hee had rather set his Birth-right packing, then tarry, or go seeke meate at an easier rate, wherefore he is branded with the Title of very fewe : *Esaie* *I hate*. *Claudius*, after he was Emperour, grew so carelesse and sluggish, that he minded nothing, neither what he saide, nor to whome, nor among whom hee spake. *Ptolemy* another carelesse King of *Egipt*, would play at Chess sitting in Iudgement vpon mens liues, whereby many times wrong iudgement proceeded out of the Kinges negligence, and the bloude of an Innocent was shed, which all the kings of the world, could not make to liue againe, or giue a satisfacti-

on. *Theodosius* the younger was wont to subscribe to all Letters or grauntes that were brought vnto him: to draw him from this carelesnesse, his Sister *palcheria* deuised an edict to be made, whereby hee banished his wife whom hee loued most dearly. And then she getting the writing againe after the Emperour had signed it, brought it vnto him, blamed him, he denied it, she produced it, and the shame thereof made him more diligent euer afterward. Thus by negligence are all other Vertues stained, because diligence giueth grace to all. Learne (I beseech you) to be diligent, and not to breake off your diligence in any point; and in all your actions, ioyne labor and Prayer together: Labour, without Prayer is a presumption against God; Prayer, without Labour is a temptation of God.

God. Let *Iudas Macchabeus* witness this for me; before al his battels, he euer prayed, except two, one against *Eupator*, and then hee was overcome, and lost the field; the other, against *Alcimius* and *Bacchides*, and then he lost his life. Although his praises were many, for valour & fighting, yet his diligence had not bin so fortunate, if he had not ioyned his Prayers to his sword. Be faithfull and diligent in small thinges, so shall God make you rulers ouer many, & he which is negligent in the smallest, shal not be trusted with greater. I cannot forget, I will not conceale the worthy saying of *Bernard*. *Seruans doctrinam rarò accusabit fortunam, diligentiam cum infortunia rarò sociabis, pigritiam rarò separabis*. That is, He which keepeth good Doctrine, shall sildome accuse fortune.

You

You shall not seldome ioine diligence & misfortune together, you shall as sildom sepeare misfortune and slaggishnesse : and so I ende this second part of the praises of diligence.

8 The third part I propounded to my selfe, are the commodities of diligence, which are many, and therefore neither this place, nor this time will not permit me to set downe either all, or those fewe, so largely, which I wil heere describe. First, Almighty God, allureth and draweth on men in all kind of life, by, and for the hope of reward and profit. *Noahs Arke, Moses message to Pharaoh, Davids fighting against Goliath*, our Sauour Christs passion, & our profession, haue all their seuerall rewards and promises annexed to them, so hath diligence: for it cannot be, that the same ver-

tue

cus which bleſſeth mankind with ſo many benefites, but that alſo it ſhould receiue many commodities for them. Firſt (*Salomon* ſaith) *The diligent hand ſhall beare rule*; Verily, there is none of vs all, but ſtill retaine both an Image of honour, and an aspiring to Gouvernement, for God made not vs for ſeruite & baſe ſlauiery, but to beare rule ouer the creatures of the world. By diligence we haue already ſhewed how many Emperours and Kings haue beene aduanced from mean eſtate, and now I will adde a fewe moe. The Kings of *Hungary* were deriued from *Lechus* the ſecond, who was a Husbandman, and by a diuine demonſtration, taken from the Plough to bee the Virgin-Queenes Husband; in remembrance whereof, he cauſed his wooden ſoles or ſhooes to be reſerued
in

*Centur x.
In his
Chappell,
where none
came but
the Empe-
ror, & him-
self, he cau-
sed to bee
written,
Villegese
prioris for-
tune esto
memor, &
qui nunc ses
considera.

in his Castle for all posteritie to remember, how, and in what sort he came first into the Court. All the worlde knoweth that the Byshoppricke of Metz is one of the greatest of Christendome, the Byshop beeing a Soueraigne, and a Prince *Electo*r, the seate which Princes and great Lordes haue sought after for their sonnes. We read of one of their woorthiest Bishops called * *Villegesus*, who was but a Basket-makers sonne, yet would hee haue the Badges of his Fathers occupation to remaine in his Pallace, aswell to make other studious, whereby they might come to honor, as also to put him in minde of his meane descent.

9 The Græcians saide, *Ponos eucleias Pater*, Labour was the Father of Honour, for the blessing of God doth so follow it, that ma-

ny

ny moe are made honourable by diligence, then by Birth, witnesse all the *Romaines*, who raised their Commonwealth, and stood not upon termes of blood (although it be honourable) some of them were fetched from the Plow, some from other meane places; then Vertues gaue Titles, nowe Titles sell Vertues. *Cicero, Fabius, Quintius*, and other, Witnesse these things. When *Demosthenes* was asked how hee came to that excellent facility of speaking, so as hee led his Auditory to what part he pleased, being the glory of the *Greekes*, and an honour to himselfe; hee gaue this aunswere; that by spending more Oyle then Wine, hee came to that habit of perfect speaking; Meaning, that he was in his study, writing and reading by his Lamp, when other were at the Tauerne,
or

or in their banquettes eating and drinking ; soft beddes, and much learning are hardly gotten together, good cheere and painefull diligence are sildome matched together, therefore as *Lazarus* his sorrowes went before his ioyes, & *Dives* his ioyes before his sorrowes, so Humility and Labour go before honour, and Honour abused and taken before the time, is seconded with shame, misery, and (peradventure) hell.

IO Againe, another commodity wee receiue by labour and diligence, is the comfort of a good heart, when we must sit downe in age, and can worke no longer: for the night of age commeth, when we cannot worke, and therefore if a good Conscience bee any thing vnto vs, and we know any thing of our selues, then may we with Authority

thority reprocue the ydlenesse of
other, and repeate (without bo-
asting) with glory and praise our
owne practise: whereby posterity
and the younger will admire vs,
and praise vs, and Noble Spirites,
(whereof there bee some in euerie
age) will by our example be pro-
uoked to do the like. But if wee re-
maine in ydlenesse and sluggish-
nesse, what ariseth in our mindes,
but filthy Luists, impure thoughts,
abominable actions, such as wee
read were in the *Sodomites*. Be not
deceined, a little cranny letteth the
winde into the house, and a little
leake ouer-turneth and drowneth
a great Ship; euen so, a little ydle-
nesse suffreth Sathans Wind and
Water, to enter into the soule to
the eternall perdition thereof.

II By all this we may see the
commodities of diligence, both as
it

it is in it owne Nature, and as it is also in the contrary. And indeed, wee may vrge this second a little further, to the shame of Drones, sluggards, and ydle persons; God doth worthily punnish them, so as they are not like to other mē, their hands and faces spotted or stained like the greene sicknesse, and their bellies either blowne vp like *Eglons* with fat, or (deserued hunger following them) lanke and flat downe like the bladder that is pricked. Nothing runneth in their minde but the Torment of labour, from that they post as fast as *Moses* from his rod, when it was turned into a Serpent, crying out against those that prouoke them, as the Devils against our Sauour, *Why art thou come to torment vs before our time.* Yea, labour griueth them so much, as they watch late, because they

they will not put off their clothes, and lye long in bed, because they are loath to take the paines to put them on againe. *The sluggard* (saith *Salomon*) *when he turneth himselfe, maketh a noyse like a Cart-wheele*: Why? Because he is not liquored with the Oyle of labour and diligence, he is euer murmuring and complaining: In Summer, hee complaines of long dayes, and trifles them away at the Market, or at the Ale-house, or at other mens shoppes, or sleepeth after euery Meale, or doth nothing but aske for newes. He is at defiance with his owne house and Lands, so long as there is a meeting or assembly abroad, either at Bowling, Shooting, Drinking, or other vaine occasions; beeing happy in nothing so much (to his owne conscience) as that such company and occasi-

H on

on driueth his businesse out of his head. After meat, if pleasure call him not away, he goeth to sleepe, and if the Sabbath come, that hee must bee forced to his Monthly day, yet shall Prayers be first halfe done, and the residue he passeth ouer with desires that they were ended, and like a merry Souldier whome I knew taken by the enemy, and led from Tree to Tree to be executed, was wont to say, that when he had escaped one Tree, he thought long till he had also escaped another.

12 Well, as riches and honour are the end of labour & diligence, so is pouerty the end of ydlenesse, and such a pouerty as is lesse alhamed to steale, then to begge, for his inward guilt of vngodly liberty taketh away from him the boldnes to aske for Gods sake, and biddeth him

him be his owne Caruer, to want nothing till he come to the Goale among his fellowes. But woe bee to them that bring not vppe their Children to some honest and diligent labour, they spoile them in their youth, dooing them more harme for want of seauen yeares Apprentiship, then they doe them good by an hundred pound a year Land. *For ease slayeth the foolish, and the prosperity of fooles destroieth them.* Wo worth them also, that get, and gaine, and take, and receiue from other mens labors, not giuing them good words for their benefitts, nor euer opening their mouth for their large allowances, either in the Church, or at the Bar, yea, both in the Church, and at the Barre: sometimes *Demosthenes* coynancy (not squinancy) stopping their mouthes, as if their

H 2 throats

throats were sore : sore indeede of a Pestilence neuer to bee cured. Sometimes, possessed of a dumbe and deafe deuill, whome they will not suffer to be cast out, least their Consciences should rend them at his departure. These are they which giue vnto Phisitians a groat, vnto their Counsellers smoke, vnto their Flatterers a pound, vnto their Minions & Harlots a talent, vnto Diuines and Preachers, a halfe peny of custome.

To conclude, let vs all beware of negligence, and not onely crie out against it, as the souldiers did of Warre in the time of *Vitellius*, when one had in the warres slaine his own Father, yet did euery man continue the warres : and so while we dislike ydlennesse, we nourish & maintaine it ; but let the Sonne of God bee your example, not in his
Miracles,

Miracles, but in his labours, that when death or he calleth for you, it may find you working, or praying, or Meditating, or hearing, or Counselling, or perswading, or resisting euill, or but saying this will I do, if the Lord Iesus giue me life and leaue, that the fruites of your labours, like the coat of *Tabitha*, may remaine when you are dead and gone.

H 3

The

*The third Sermon.*

OU haue hearde in the first Sermon, I taught you to bee wise ; in the second, to be diligent ; now in the third, I must exhort you to the Christian care of your owne estates and goodes ; both in their parts, and in their Vses, as they are comprised in my Text. First, for your Cattle (for good men are mercifull to their Beastes) provide for them *Hay and Grasse*. Secondly,

ly, for your selues, *Corne*, signified by *the hearbes of the Mountaine*, (for in *Israel* they sow vpon mountaines) and Mony out of *the price of the Goats*. Thirdly, for your seruants, meat, and Milke. And lastly, for you and them together, clothing, out of the fleeces of your flocke. And of all these *Salomon* biddeth vs, *Know their states, and take heed to them*. Whether they liue with vs more familiarly in the house, or enclosure, or whether they are more forraign and wilde, signified vnder the name of *heardes*. In this knowledge there are many sweet flowers, many profitable trees or Plantes, and many faire growing seedes. For to speake a little of knowledge in generall; without knowledge, we neuer haue our selues, nor Almighty God. All are bound to know (except Children)

H 4

who

who cannot by their infancie of yeares; and naturall fooles, who cannot by priuation of naturall faculties. The knowledge of God, is both the cause of louing and inioying him: for, How can wee loue him whom wee know not? And how can we haue him whome wee loue not? *The knowledge of God is the beginning of Wisdom*, the knowledge of our selues is the fulnesse of Charity. If we be ignorant of our selues, that ignorance begetteth Pride, if we be ignorant of God, that ignorance draweth to *Desperation*: for if we know not God, we cannot hope in him; if wee know not our selues, we cannot be humble, and then we cannot bee blessed. By the knowledge of our selues (saith Saint *Bernard*) wee Sowe in teares, because we feeble and see to our sorrow, the defects of our Nature.

ture. By the knowledge of God, we reape in ioy; because, we seele and see, and heare, the plenty and copiousnesse of his Redemption: therefore let vs go forth and carrie our seed weeping, that we may return with our sheaues ioying; and both, for our knowledge, and for our Humility, neither with the *Pharises*, let vs boast our selues aboue others, nor with the base multitude, be contented to bee like others. For, in giuing *Honor* (saith Saint *Paule*) *go one before another*; that is, the rule of our Humility, to wish with *Martinus Turonensis*, that all our Vertues could bee concealed. And again, *Couet the best gifts*, there is the rule of knowledge; the best giftes are the greatest knowledge, and the greatest knowledge, (if it be sanctified) maketh the best men. Difference of knowledge, maketh

Centur. II.

I cor. 14 31

maketh difference of men ; and as *Dauids* grace and knowledge preferred him in the sight of God and *Samuel* before his Brethren (thogh he were lower in stature, and they taller and more personable men :) euen so, God delighteth not in mens legs, or strength, but in their heart and soules ; The Angels are pictured, 'not great, but full of wings, and wee that are in the last part and end of the world, & therefore lesse in our marriage bed, then our Fathers in their Cradle, let vs flye about the worlde, about our calling, vppe to Heauen, with the wings of heauenly knowledge.

2 *Salomon* therefore commandeth, to bee diligent to knowe our Heards, & take heed to our flocks, for they signifie but one thing. Whereby hee meaneth, that wee should informe our selues, of al our possessions,

possessions, and not onely referre their care to our Balyffes and Stewards, who many times take more paines to get our Liueries & Badges, then to doe vs seruice and deserts. It is well obserued, that Almighty God hath giuen euery mā a minde and a state equall, one fit, or at least fitted for another, and no man is so poore, but his estate, is big enough to occupie his mind, and set that on worke; for a little, with righteousness, will keepe an honest man in action. But if righteousness be absent, what is then the condition of such a person? Namely, to busie himselfe in other mens affaires, to talke of their liuings, of their stocke, of their pedigrees, of their sonnes and daughters, and seruants, and of the prizes of Corne and Merchandize, as if he had ten Characks at sea, when
he

he hath neither Money to buy, nor
ware to sell away. This man is ne-
uer a stranger, but at home ; kno-
weth euery man, but himselfe ;
summes vp all mens reckonings,
but his owne ; is eeuē with all ac-
counts, till he leaue himselfe, cuen
nothing. From the roote of this
vanity, ariseth the ydle humour of
seeking after newes, in *Italy, Spaine,*
Fraunce, Turkey, Morocco, or the
Low-countries, and wanting good
matter, hee coyneth some of his
own ; then he posteth to one Lord
or Ladye, or other great person,
(but of meane intelligence) and
there hee venteth the winde in his
braine. Such is the nature of mans
minde (my beloued) as is the Na-
ture of good ground, if you Till &
Sowe it, will it not bring foorth
good fruits ? But if you Till it not,
and let it alone vnoccupied, will it

not

not bring forth weedes or Grasse?
Euen so, our mindes sowed with
knowledge of good discipline, yeeld-
deth a happy haruest of honest fa-
culties; but let alone, and not filled
with some better matter, becom-
meth stuffed with the wind of vain
humours, lying Tales, credulous
lies, and vnprofitable discourse.
From hence also it commeth, that
men haue leisure to sowe debate,
by immagining faults, where none
are, and discovering imperfections
and follies of other men, which ly-
ing hid in secret, were better buri-
and forgotten, then remembred.
For what cometh of it, but shame
to our Countreymen, contentions
in the Law, troubling of the seates
of Iudgement, hatred and diuision
among honest families, exhausting
of Treasure, and setting the soule
either wide open (by malice) to
the

the deuill, or closed vp, by shaking off grace and shame. This is the fruite of them that are ignorant of their owne estates, and yet be turbulent discerners of other men; & the best is, the world payeth them well againe. For, if they haue as many Maisters, as they haue hearers, euery one payeth him with hatred, reuilings, and reproaches; so as hee labourerth without fruite, *Sowing the winde, and reaping the Whirle-wind*, discovereth, without thanks; speaketh, without credit; eateth, without welcome; liueth, without reputation or loue; dieth, without teares or pittie; sauing, it is pittie such wretches treade vpon Gods deare earth.

2 But you (beloued) which either heare this, or heare of this, binde and buckle your selues to knowledge, if it were possible, of
euery

euery thing, Art, Trade, and Occupation; but especially, of your estates, without which, a Christian is vnlike to God, and shameth his profession, which crediteth other men, where onely he shoulde beleue himselfe. You haue but two things in your estate to looke into, your soules, and your Temporalities: do in the one as you do in the other. I read of one *Pomponianus a Mantuan*, that he was in secret accused for denying the soule, and at last (as all secret faults shall bee reuealed) it came into the light, and hee was called into Iudgement for it. His Iudges demanded of him, whether hee did beleue hee had a soule or no; hee answered Negatiuely, hee did not: whereat his enemies and accusers reioyced, his graue Iudges reproued him sharply, and gaue sentence vppon him.

The

The Prisoner meruailed, and told them they were too hasty, for (said he) do you belieue you haue souls? Yea, said they al, and accurse them that do not. But said he, do you no more then belecue it: saide they, that is sufficient: then saith he, *Non credos sed scio*. I do not only belieue it as a thing absent; but, *I knowe I haue a soule*, and saith, giues place to knowledge. So my beloued, do not onely belecue you haue Leases, and Lands, and Friendes, and Cattle, and goods, and Soules, but know it: it is better to know, then to belecue it. Heauenly thinges I must belieue, till I may know, but earthly thinges I must know, or else I cannot belieue. I will loue my Seruaunt for his obedience, but I will not belieue or trust him for all my state. Know your selues to be rich, and doe not onely belecue it: know

know your selues to be Christians, and do not onely beleue it : know your selues to be in the way to heauen, for if you doe but beleue it, you are deceiued : Knowe your selues to haue Hope, Faith, and Charity ; report and opinion are many times false. Faith is the beginning of life eternal, knowledge is the perfection and complement. Faith goeth before, (as Grammar before other Arts) or as the scholar belieueth his Master, but knowledge commeth after, and eyther confuteth or confirmeth the Masters precepts.

4 There be causes, there be effects, there be contraries to Faith, all which knowne and discerned, doe no onely confirme Faith, but transport, and transforme it into knowledge : and true faith will neuer cease, til it come to knowledge,

as true loue is not at quiet, till it haue the seale of Mariage, because it traineth to experience, and experience resteth in knowing. The triall of many things begetteth Wisdome, and Wisdome the better part of experience, maketh triall of euill things (yet without sinne) and keepeth that which is good. It was the fault of *Hieron* his wife, that hauing neuer kissed man (except her Husband) thoght that euery mans breath did smel as ill as her husbandes: whereby her husband blamed her, and shee was not thought careful inough of him. Vntill, and vnlesse we know what difference is betwixt a *Jewes* faith, a *Turkes* faith, an *Anabaptists* faith, and a true Christian faith: none at all, in respect of the forme, but the matter, the efficient, and the ende of beleeuing, which is not discerned

ned without knowledge. I call the forme of beleeuing, not the essence of a true Faith, which is a worde impropriated to Diuinity, but the beeing of faith, in the mindes Morrell and Naturall Vertues. Wherefore out of a good doctrine ariseth a good faith; not on the contrary, and out of good Doctrine and Faith, a sound knowledge, defending, maintaining, and perswading both.

This is that knowledge, that *Salomon* saith, *is better then Golde and Siluer*, and is not therefore to bee misliked, because it is not alway honoured and had in reputation. *I haue seene* (saith the Preacher) *an euil vnder the Sunne, The race is not alway to the swift, the victory to the strong, nor breade to men of knowledge.* What then? God himselte is not alway so respected as hee

12 ought,

Ecd. 9, 11.

ought, shall not wee therefore regard him as much, as if al the world did agnize him? Bread (then which nothing is more needfull to mankinde) yet is not alway respected of wanton and full-fed Children; shall the hungry therefore cast it away? God forbid, no more let honourable Science and Knowledge loose her reputation, because some indiscreete Fooles, haue set her in the last, least, and lowest place.

5 God himselfe is a God of knowledge, & next to God, men are the Professors and Students of knowledge, for euen the Angels by the church, are informed in the secrets of our Redemption. A man without knowledge, hath no God but himself, no heauen but this world, and in this (through ignorance, of the world to come) they craue a large improuement of their euill daies,

daies, feeling no other loue, or hatred, or feare, or care, or sorrowe, or wounds, or conscience; For, as men first sinne, and do not care, by a long & inueterate custome, they sinne, and doe not knowe. From hence men fall into a Reprobate minde, hauing no good thing in them, like Beastes they are guided by appetite, like him that had a thousand Cookes, and a thousand Faulconers. Reason, which should rule, is made of the Ladye the Hand-maide, and so the yssue of their minds is like *Ismael*, a bastard, and a Bondage-generation; from which sildom commeth any good. Religion, the Daughter of God & the Church, and the first borne in Paradise; yea, in Heauen, is clapped vp into some stinking Dungeon, thorough which, passeth the sincke of all our beastly pleasures,

and that which shoulde haue the highest, and the most honourable room in our house of clay (too base for such a Ghest) is thrust behinde the Stables of great Horses, the Mewes of Hawkes, the Potters lodge, yea the Scullery of the most seruile Offices, and where she most loueth to be (like the *Hebrew* seruant) shee is boarded thorough the eare, and hath many wronges and brands of disgrace; still a Seruant, that should bee a Commaunder. Their rule to belieue is their sence, except they see (with *Thomas*) they will neuer belecue, and yet all the senses being filled, they are not overcome, so easie is it to shew the reasons of Diuinity, and so harde to perswade. In error, many (like our late Apostataes) are first perswaded, and then instructed, but in Religion and Faith, after so much

as

as sence it selfe cryeth hoe, yet instruction can worke no perswasion, as though some *Ephialtes* overlay their breasts.

6 From hence also it commeth, that *Adams* sinne is layed vppon God, because he suffered and permitted it, therefore he decreed and acted it: and whatsoeuer other euill is committed in the worlde, he must be made the Authour thereof: so strangely rangeth ignorance and want of Knowledge, being not able to discerne betwixt permission and action, betwixt the action, and the euill, that like a Birde in a net, the more it striueth, the faster it is hampered, and the higher goeth the sin. Then Fortune or good lucke is made their *Goddesse*, attributing whatsoeuer they haue, eyther to chaunce, or to themselues; with the wicked in the Prophet,

Esay 8, 21.

they Sacrifice to their net, or else to their Armes, to their Horses, to their experience, to their wit: but if successe faile, and the yssue answer not the expectation, then they curse themselves, or open their mouth against Heauen, or accuse Fortune, or peradventure lay load vpon the Deuil, and wel they may, for they ride him to Hell, as a Thiefe in a Cart to the gallowes. The Prophet saith, *He which is afflicted, shall run hether and thether, and when he is angry, hee shall curse his Gods, and the Kings.* They giue ouer praying in such cases, *Propter hoc malum* (saith Tully) *orarem deos, at hij renuntiarunt orationibus meis.* For this euill I would pray to the Gods, but they haue renounced al my Prayers. That admired Tacitus hath this blasphemy. *Numquam maiores cedes Pop. Rom. &c.* The people

people of *Rome* neuer indured more slaughter, whereby it was prooued, that the Gods are not so watchfull for our health and safeguard, as they bee for our punnishment and reuenge. That wise *Livy* also speaking of a doleful yeare; saith, that for Plagues, Famines, and sedition, neuer the like befell them, and if (saide hee) forraigne enemies had not beene wanting, *Vix ope deorum omnium sustentata foret Resp.* scarce all the Gods could haue supported our estate or common wealth. It is hard, yea almost impossible, for men without the knowledge of God, to stand in affliction if it be not sudden; but lingering. Wicked men are worst in long sorrowes, and best in sudden: good men bee worst in sudden, (as *Manaoh*, *Daniel*, and Saint *Iohn*) and best in long miseries, and continuall

Iudz. 15.

Dan. 10, 8

Reuel. 1, 17

continued calamities. *Titus* another *Demy-God* among the Heathen, when hee saw that hee must dye in his youth, (after he had bin Emperor but two yeares) he cried out against the heauens for their small regard of his life. Wicked & ignorant men (if they haue any spirits) are like Tygers, who hearing a Drumme, bite and teare off their own flesh; so these in great terrors and euils, are at their wittes ende. When their Conscience byteth them, then they seeke out false remedies, more hurtfull then assured perils; Namely, the companie of good fellowes, and Muscical merri-mentes, as though sin were sent to afflict them, to helpe the Tauerne, Alehouse or Minstrell: but so also they bewray their folly and want of skill, for their last recourse is vn-to GOD, when they haue tryed
all

all other meanes, and then they neither speed well, nor do well, because they doe it late, too late, beginning at the wrong end, all is out of course, and lost; yea, with their own wiues they commit fornication, and poyson themselves with their owne meate. There is not one Vertue or grace of God, which they cannot Nicke-name, nor a fault so foule, which they will not blaunch ouer with some defence; and if at any time it droppe into them to heare a Sermon, it is for the phrase, or some sinister respect, goodnesse being a stranger, and scornefulnesse an ordinarie companion with them. They haue learned nothing of God, but to sweare by him, and that rashly, falsely, and presumptuously; for to reprove them (neuer so gently) for the same, is to take a Kid from

a Beare, and a Lambe from a Lyon, and a Wolfe by the eares. They haue no care for their soules, no more then for Beggers by the High-way, whom they neither desire to heare, to remember, to relieue. They loue none but themselves, and care not vpon whom they treade, nor whome they disgrace, to bee a foundation to their rising. I would they loued themselves in the Nature of true loue, for such loue is like the Mothers loue to her Childe, a loue to preserue, but their loue is like the hungry mans loue to his meate, a loue to consume. To conclude, from hence it commeth, that they neuer thinke of death with patience, and feare it more then hell, because they are not so thoroughly perswaded of hell, as they be of death, and in one word, I may describe them
by

by the Psalmc, *The wayes of GOD they haue not knowne, and there is no feare of God before their eyes.*

7 Thus, and this haue I spoken of knowledge, as it is a vertue Morrall, and *Theological*; now it is varied in my Text, by these words, *And take heed to thy Heard*, which afterwarde are also deuided into Hay, Corne, Cattell, and seruants, that euery one of these may be preserued in Vse, Office, Life. So our Flockes and Heardes are our Families, our Cattell, our charges Pastorall, and Magisteriall, kingdoms to Kinges, Monarchies to Emperors, Counties to Sheriffes, offices to Officers, euery Seruant & maid haue their Flockes, their Heardes. Hee that worketh by the day, or that is hyred for a yeare, or is apprentice till a *Iubilee*, whether hee follow the Flockes and Ewes with
young,

young, as *David* did, or the Plowe and Oxen as *Elisba* did, or the wars as *Ioab* and *Abner* did, or attend on their Maister as the *Centurions* servant did, or on their Lady & Mistris, as the Maids of *Esther* did, or Fish in the Sea, as the sonnes of *Zebedee*, or walke on Messages on the Land, as the Seruant of *Abraham*; and to conclude, whether they be set ouer all as Baliffes and Stewards, or ouer the Hay, or ouer the Corne, or ouer the Cattle, or ouer the Men and Maid-seruants, they haue their Flocks, & Heardes, and charges, which they must know, and take heed vnto, for seruice is no inheritance, and badges of Lords and great men, are neither to maintaine vs, or defend vs in ill. These are the thinges that make a man, that make him perfect, in as perfect manner as may be.

bee, if they be found in the way of
righteousnesse, such seruants shall
diuide the inheritance among bre-
thren, and men of this quality, shall
stand before Princes.

8 There is nothing more com-
mendable in a man, then often-
times to visit, view & review their
possessions, take special considera-
tion of their meanest vtensiles, so
shall they see how they are kept &
preserued, which of them must be
altered, which nourished, which
continued, which remoued, which
standeth in the stable, and which is
fallen into the ditch. Our Cattell
are not free from our care on the
Sabbaoth day. *Which of you (saith
our Saviour) shall haue an Oxe, or
an Asse, fall into the ditch on the Sa-
baoth day, and shall not help him out.
And which of you doth not loose his
Oxe or his Asse to water on the Sab-
baoth*

Luke 14.

Exod. 23, 4

baath day. By which we see our blessed Saviour giue allowance to this labour, arising both out of necessity and mercy, which two onely cases, giue dispensation to ciuill and base seruices on the Sabbaoth day, which workes else were vnlawfull and insufferable in true Diuinitie. Yea, in the Law wee are bounde, not onely to regard our owne cattle, but our Neighbours, yea, our enemies, *and to bring home his Oxe or Asse that goeth astray, to restore the pledge, to restore that wee find to the true owner,* (if we can come to the knowledge of him.) Such care hath almighty God of euery mans particuler, as that they which follow not this order, corrupt his ordinance, alter his prouidence, chaunge the Diuine property of those things they lose negligently, or retaine vniustly, and shall pay most

most deerly for vsurpation of that, which God in triall (not in right) hath given into their handes. Againe, if we often looke not to our estates (I meane such as are householders) how can we knowe what to giue according to our proportion, or what store to keepe, after our allowance? we may giue that we cannot spare, and must go buy else where, which is folly, we may keep that we cannot spend, & that is misery and wretchednesse; our Granaries shall be empty or fustie, without our knowledge, our wardrobes void of store of Household, our Armouries without weapons, our Sellers without drink or wine, which il beseemeth a Householder, a Man, much lesse a Christian, to whome God hath giuen state and liuing, and a family, for *He* (sayth S. Paule) *that provideth not thinges*

1. Tim. 5, 8

K

honest

honest before hande for his owne Family, is worse then an Infidell.

Gen. 41.

9 The charge of this life, is food, raiment, and friends; care first to provide these, then to vse them. Wee read that *Ioseph* was ordained and honoured of Almighty GOD, with the second dignity in the kingdome of *Egypt*, (after hee was drawne out of prison) for the prouision of Corne and Victuall; yea, for this his Father & Brethren gaue reuerence vnto him. Loe, an excellent dignity of hous-keeping, and prouidence for to feede them whom the Lord hath sent into the Worlde, among whom are his Church, that must not want when the Lyons lacke and suffer hunger. Euery Family hath its children, in whose name, bloud, and estate, it consisteth; their enlargement and continuance standeth vpon the

wise

wife administration of Housholde
affaires, as well to keep that which
is already gained, as to gaine that
which is desired. Saint *Paul* would
not haue a Byshop or Deacon to
be chosen, but by this Touch-stone
of experience, how they had orde-
red and guided their Housholdes ;
for no man can euer serue or rule
well the Church of God, that hath
not well behaued himselfe in the
Domesticall and œconomical life.
The wise *Cato* would haue the
Householder, *Prouidere familia in-*
stituta, cibos & medicinam, to pro-
uide first for the maners, second-
ly, for the maintenance ; and last-
ly, for the Medicine of their Fami-
lies in the time of sicknesse. What
is meat and large allowance of fare
and dyet to our seruants, without
good and Diuine maners ? What
are Diuine & good maners, with-

1. Tim. 3 4

K 2

out

Pro. 31, 13

out maintenance? What are both of them without health? And what is it to live in such a family, where neither God is feared, nor the labours of good seruantes regarded in time of sicknesse? Surely, let no man trust that Maister that forgetteth seauen, or but one yeares seruice, for one monethes sicknesse. A vile Nature or Prodigality, or worse, is the cause heereof. Be studious therefore of your families good, and with *Salomons Mother*, *Seeke Wooll and Flaxe, and labour cheerefully with the hands. Be like a Merchants ship, to bring fooode from farre. Rise early while it is Night, giue your portion to the Housholde, and the ordinary to the Maides. Put the hande to the Wheele, and your Armes to the poore and needy. Consider Fields, and Carpets, & fine Linnen, and Garments, and buy them, so shall*

shall honour bee your cloathing, and
you shall reioyce in your latter dayes.

But yet remember in all your labours, that Almighty God be not forgotten, for it is in vaine faith
David, to rise early, & eat the bread
of carefulnesse, going late to bed, except the Lord giue rest to his beloued.

Psal 127. 2.

You may with *Elisha* Plow in the field, and follow the Oxen, but if *Eliahs Mantle* bee cast vppon you, you must forsake the Plough, and follow the Prophets. Our sermons are like his Mantle, and they call you to heauen, as that did *Elisha*, to be a Prophet. *Matthew* may sit in his *Publicans Office*, but if our Saujour call him away, *Hee must arise and follow him*. All Trades of life are but Hand-maids to Religion, therefore vaine are they which forsake the Mistresses, (which is *Godlinesse*) her Table and Parlour,

K 3

which

which is the Temple, for the Maidens webs, and Worke-houses of lesse value and estimation.

io How shall they bee able to looke almighty God in the face, which either feeling wealth coming vpon them, or els in an ouer-carefull desire, to bee rich, and accounted laborious, forsake the Churches and Altars of the Lord, sildome visiting the holy Communion, as a day-feast; sildome coming to the Church, as a Market, wherein there is nothing gotten; and as sildome mumble vppe their priuate Prayers, without Devotion, Vnderstanding, or Diligence; Oh, I say, what account shal they giue vnto the Lorde, for this drouisie & Lethargical negligence in their soules cases. Al their care is for the shoo, none for the foote; all for the Hat and Feather, none for

for the head; all for the Badge on
the Ileeue, none for the Wages in
the purse; all for the body, that bo-
dy and soule are both lost. It is a
comely thing to see a ship rigged,
and with spread sailes floating on
the Waters, obseruing also, how
one is at the Sterne, another at the
top, and euery man in his place,
(the winds moouing withall) so it
will continue in order and sayle
surely; but if either Pilot or Steers-
man bee wanting, or other Marri-
ner, the Winds wil soone rend the
sayles, and the Shippe split against
the rockes: euen so, it is a goodly
thing, and a royall, to see a Man
sayling to heauen, hauing vnder
him the earthly Waters, (though
inconstant) aboue him the windes
of heauen: if hee want not in him,
Reason, vnderstanding, Religion,
and Grace, which are the Mariners

that row and waſt our ſoules to the eternall kingdom. It is good therefore to lay hold on this, and not to forget that, *For what ſhall it aduantage a man, to win the whole world, and looſe his owne ſoule.*

II. Now, I returne againe to the carefull Houſholder, who muſt looke to euery part of his poſſeſſion, as it is in my text, Hay, graine, Cattle and Seruants; yea, although he weare the Crowne. It was an excellent ſaying of *Alphonſus*, a King of *Spaine*: *Principis inane nomen niſi habet in arario*, the name of a king or Prince is an idle thing, if he haue not a Treasury to maintain it. The Crowne is maintained by diligence, by the Plow, and the Common-wealth flouriſheth vnder the ſame. I will not, nor may I meddle with Princes; but I ſay, that the name of a Houſholder is
an

an ydle thing without a storehoule
more or lesse, according to the
proportion of the family more or
lesse. The kingdome of heauen is
likened to such a store-house, out
of which the Lordes Family is re-
plenished with things new & old.
The Lorde hath his Apple Trees,
and Orchards, and Sellers, as hee
telleth his Church; to teach vs, that
store is no fore, but sorrow com-
meth by the default therof. When
God himselfe made the world, he
made man last of all, hauing first
prouided all other things for him:
as the world roofed with the Hea-
uens, and floored with the greene
Grassie earth, stored with all fruits,
incessantly and successiuelly grow-
ing one after other. The Starres
being his lightes, the Creatures of
all sorts being Seruantes and Tri-
butaries to him, the Angels of hea-
uen

Luke 12.

Cant. 2, 5.

Gen. 8, 22

uen his assured friends, waiting on his safety, & euery bird singing melody to his prosperity; so did the great householder provide for man euen before he was made; so hath he continued his store working hitherto, *And seede time, & haruest, cold and heat, Winter & summer, day and night, hath not ceased, but shal remain as long as the earth shal endure.* So must wise *Householders* provide aforehand, things honest; euen before mariage, Meat and houses, & clothing, & before children, as the mother doth the swadling cloaths. That out of the heards he may with *Abraham* fetch a Lambe or a Kid, or an Oxe: out of the Pastry with *Sara*, fetch the Meale for the bread of strangers. It is not good to want store and prouision at hande, the Venison is best in the Parke, and the Cattle in our owne, and not
in

in others mens heards. Whē *Isaac* would haue Venison, becaule it ran wilde, *Esau* was long in taking it, & so *Jacob* came in the meane time with the tame Kid (a thing in store, and at hande) and got away the blessing. Euen so, when necessities are then to bee sought, when they should be vsed, it preuenteth both the thanks, and the benefit, and store bringeth both: for *Jacobs* Venison (though not true) had both the blessing, and the thanks. Store at hand, is like friendes at hande, whereof *Salomon* saith, *A friend at hand, is better then a Brother a great way off*. The ancient *Egiptians* were wōt to hang or paint at their doors a *Vulturs* Wing, in token of their Gentry. The *Romans*, the Spears, Shields, Swords, and warlike weapons, which their Antecessors had gotten by their prowesse: & these things,

*Alex. ab
Alex.*

things (though at the doores) yet no man durst remooue or make away. Thus did they for their Honour, let vs doe as much for our houses and Families, and let not there bee among vs any that keepeth not his parents Lands, goods, Armes, Cattle, and Vertue, that as we are known by their names, so wee may bee by their Landes, Honours, Prowesse, Frugality, & all other workes of Faith, Hope, and Charity.

12. Thus haue I briefly spoken of the Housholde care to get and keepe. Now of the last part of the Householder, or housekeeping, which is his mercy in spending, & liberality in giuing foorth. That which was first called his charge, *Flocke and Heard*s, he now calleth *his Family and Maidens*, which must be fedde and cloathed. Whereby,

by, is first to be noted, that all the care we haue spoken of, is to giue, to bestow, to spend, to distribute, and feed others. Hee which is the Seruant of riches, doth keepe, and get them like a Seruaunt, but hee which is the Lorde and Maister of them, doth giue and dispose them like a Maister; nothing proueth a man so much the owner of his wealth, as the vse and bestowing of it; nothing sheweth him so much a base seruant of wealth and riches, as the hoording vppe, and keeping it close from the sight of the world. Now, the seruant doth keepe them, as Seruantes do their Maisters goods; and he which is a Seruant of riches, is not a Seruant of Iesus Christ. Beware of this wretched getting of goods to keep them, & not to spend them: God, Nature, Men, Beasts, and all good creatures,

creatures, confute and denie this.
 GOD, for he which is infinite in
 wealth, giueth all in this worlde;
 Psal. 50, 13. *He eateth not of our Flockes or foulds,
 or of Beasts that run wild on the hills,*
 he therfore commandeth the earth
 Psal. 145, 15. *to feede man, For hee openeth his
 hand, & filleth al liuing things with
 his blessing,* hee saith, *It is a more
 Act. 20 35. blessed thing to giue, then to receiue.*
 2 Tim. 6, 17. *He chargeth the rich in this world to
 be ready to distribute. He threatneth
 James 5, 3. that the rust of the Golde and Siluer
 layed vp, shall consume and torment
 Luke 12, 15 the soules of them that hoarde. Hee
 Micah 6, 8. telleth that no mans life standeth in
 the things it possesseth: Hee sheweth
 thee o man what is good; Namely,
 to do Iustice, and loue Mercie. And
 to conclude, Him hee stiled a Foole,
 Luke 12, 20. which hauing plenty of Corne, more
 then his Barnes could hold, would ra-
 ther builde greater Barnes (to keepe
 it)*

is. it) then giue away the superfluous
in surplusage to the poore and need-
le; dy, o Foole, this night they will fetch
ds, away thy soule from thee, then whose
ils, shall all these goods, and Bagges, and
th Obligations bee? Surely, If you say
his your Childrens; what comfort is
ith it to a Father in hell to remember
ore the intollerable Torments he there
ue. indureth, for getting and keeping
to that wealth vniustly, without shew-
er ing pittie to other, which now his
nt Sonnes and Daughters reuell in
ce with all earthly pleasures. I tel you
in such earthly pleasures, haue a bitter
th end; but such Torments haue no
y, end: For although they aske but a
d droppe of water, yet they are not
e heard, because they haue not heard
e them that begged, or woulde haue
a borrowed of them in need.

13 Nature also is an enemy to
this wretchednesse, to this Coue-
tousnesse,

*Ideo rogans
dites non
exauditur in
tormentis
glia rogan-
tem paupa-
rem non ex-
audit in
terris. Aug.*

troufnesse, she loueth to multiply, and to increase, if she haue Milke in her breastes, shee knoweth that (like Riches it will rot) therefore with it she feedeth other. The trees that are laden with fruit, bear them but till they are ripe, and then if they be not taken off, they let them fall. How glad are the fields when they are couered *Latis segetibus*, with smiling Graine, and yet they hasten to the haruest (as the Pigion to her breeding) that being rid of one crop, may be Plowed for another. The sheepe wearied with his fleece, inuiteth by a panting necessity, the Shepherd and Shearer to take it off. The feede would bee sowne, the Gardens would be gathered, the Sea would bee Fished, the Heauens keepe not their influence, but send it downe among vs. Why then should men get goods

to

to keepe them, and yet *Riches endure not alway, nor the Crowne from generation to generation.* Are they not the sonnes of Nature? Why degenerate they? What Tygers Milke haue they sucked? What Cockatrice hath hatched them, who corrupteth all that shee toucheth? Let Nature teach them (if they will not learne of such a Mother) who as *Boetius* saith, *Dat cuique quod conuenit, & ne inter eunt, laborat*, giueth to euery thing, conuenient, & laboureth that nothing perish: but these let their money perish, their woods rot, the moths eat their garments, which might be giuen away, and the Dogs and Swine, that good meate which would maintaine the children. The wals haue their Gold layed vppon dumbe pictures, and *Heathen* mens shape are well cloathed by them,

L

and

*De consal.
lib. 2.*

and set forth in counterfaites, but nothing commeth from them, for the generall good, but (as it were) by force of Armes.

Pet. Ranisi.

14 Men also, I meane the generall and Vniuersall inclination of mankind, is against the keeping of goods in priuate without some vie. They keepe (saith one) for feare of want, and yet they want the vse of that they keepe. Behold a iust iudgement of God, *ut semper indigeat, qui semper timet indigentiam*, They alway want, which are alway in feare of want. The two *Persian* Princes had two Titles giuen them by their people, to signifie their good and ill. *Cyrus* they called *Patrem*, a Father, because hee gaue them riches, and layed vp, but for their necessities; and *Darius*, they called *Negotiator*, a Merchant, whose study is to gaine, or not to

Lonicerus.

lay out. *Valerius. Auaritia indagatrix lucrorum auidissima vorago, ne que habendo fructu fœlix, sed cupiditate querendi, miserrima. Couetousnesse, the searcher out of gain, is a most greedy gulfe or swallower, in keeping it is not happy, but in seeking, it is most miserable.*

Valer. lib. 3

*Tully saith, Illi morbo qui perma-
net in uenis, & inhaeret in visceri-
bus, nec inueteratus euelli potest,
nomen est auaritia, That disease is
called Auarice, which runneth in
the secter vaines, and cleaueth to
the inward bowels, which if it bee
inueterate, can neuer bee pulled
forth. Pythagoras. Couetous men
which haue riches, and do not vse
them, are like vnto Orphanes and
Wardes in their Nonage, which
also haue houses and Landes, but
cannot dispose them. Seneca saith,
*Inopie pauca desunt, auaritie omnia.**

Tuscul.

In. Prout.

De cond.
hum.

Pouerty wanteth some things, but Couetousnesse wanteth all things, and therefore the rich man that hath goods & doeth not vse them, doth neuer any thing well, except in dying. So hee. Vnto all these, I may adde the note of *Innocentius*. For Couetousnesse, *Balaams* Ass hurt his Maisters foote, and reproued his rider. For Couetousnesse, the people of *Israell* stoned *Achan* in the valley of *Achor*, after he was founde guilty of the Golden garment. By Couetous *Ahab*, was *Naboth* put to death for the Vineyard. *Gehazi* got the leprosie thorough Couetousnesse, when hee abused *Naaman* in the Prophets name. *Iudas* for Couetousnesse, sold his Maister and hanged himselfe. *Ananias* and *Saphira* belyed their Charity, and keeping backe their portion (for they had solde their

their Land and kept their sin) were
stroken dead by the Lord. Belieue
it, the mercifull man neuer dyed ill
death, the Couetous and parsimo-
nious neuer happy death. There-
fore away with this monster, which
all men cry out against, and they
which loue it most, are ashamed to
confesse it. Men are wont to desire
wealth, pleasures, and Honours:
of Wealth commeth euil things;
of Pleasure, filthy thinges; of Ho-
nour vain things. For riches breed
Couetousnesse and Auarice; Plea-
sures bring foorth Gluttonie and
wantonnesse; Honour, nourisheth
Pride, and Vaine-glory, and I tell
you if you receiue not the witnesse
of men, the witnesse of God is
greater.

15 Beasts & all creatures hate
this parsimony, it is the royalty of
the Lyon to eate but once of his

L 3

prey,

prey, the residue hee leaueth to other, and commeth not againe to it. The Elephantes are for that cause dispraised, because they hide their teeth fallen off, that no man, or other creature should find them. The Lizzarde, that knowing her urine to congeale into a precious stone, couereth it in the sand, that it might not be discerned. Of what brood are these wicked men, who no example of God, or Nature, or Men, or Beast can mooue? They are surely some Saryres, or strange *Ethiopian* brood, or peradventure sent by some of the earthly spirits, of whom the Coniurers say, They keepe the Treasures in the earth, that no man may vse them. Such spirites are these, that is; Deuilles, but in other shapes, that onely keep goods from them, that would vse them better: let the world sink

or

or swim, they get none from them, and if God were mony they would locke him vp, that none else might enioy him. But *they that haue this worlds good, and see their Brother perish, how dwelleth the loue of God in them?* that is, there dwelleth no loue of God in them, and so out of God his loue I leaue them.

16 But let mee not bee vnderstood, that I speake against all keeping and storing vp of money, and other things, as though it were vnlawfull to possesse any more prouision of meat, then for a meale; of Money, then for a day; of Garments then one, for one body, and so of the residue. God forbid, for so in time of necessity man should be vnprouided of helpe when hee shold vse it. God hath euer in store. There is no question of Corne and Cattle, but of Iewels, and money,

and such like. *Salomon* in my text, biddeth to look to the hee Goats, that they may be a price of the fielde. Money must be provided against sickness, sute, enemies of our country, and for all other necessities. *Iacob* had money, which hee sent by his sonnes into *Egipt* for Corne, the first and second time. *Abraham* had Money, wherewithall hee bought the field of *Emor*. The Church had her store, *Acts* 2. and 5. and therefore let no man thinke it against conscience, to be alway provided against wants: wherein the rule of *Socrates* was good (if it could bee followed) that a mans Treasure should neither be bigger nor lesser then his necessity. But because that cannot be knowne, it is good our store be more plentiful, so our charity be neuer the lesse. When *Iphicrates* pitched his Tents in a little open

open field, and then beganne to trench and wall them, his General asked why he did so, and what hee feared? To whom hee answered, such a question became not a commander, *Abundans cautela non nocet*, we can neuer bee enough secured against future perilles. King *Alexander* seeing one of his Souldiers going to sharpen his Dart whē all other were going to fight, cashiered him, and cast him out of the Army; saying, *Inutilis acie, qui pararet arma tunc cum ijs utendum*. Hee was vnwoorthy of his army, who went then to prouide Armes, when hee was to vse them. Euen like the foolish Virgins, which neither tooke Oyle sufficient, & when they had spent their store, gaue themselves to sleepe, till it was too late to prouide.

Plutarch.

Plutarch.

17 Let vs therefore keepe our
honest

honest store : for thereby did *Abigail* mollifie the angry and displeased heart of *David*, when hee came against her husband *Nabal* : and if the present she brought him, had not beene present and at hande, it had not failed, but they all had perished before so much could haue beene prouided. Our Coffers must not be like the sealed bags, which *Alexius* left at *Ancona*, when hee had compounded the warres with the King of *Almanes*. For the Emperour *Comnenus* his Maister, who being to leaue Hostages of mony with the Citizens, hee by his Masters direction, secretly conueyed away the Money, and lefte with them the empty, yet sealed trunks and Boxes, bidding them keepe them safe, vntill they were by the Emperor required. But this deceit being discouered, fared ill with the Emperor,

Nicetas.

Emperor; euen so, pouertie will not bee long hid, and then shame or sorrow will follow, vntil ruine, or else some strange and wofull laborious recovery of our estate. And so I will conclude, that seeing the Lorde maketh *both rich and poore*, let vs with care and Conscience, conserue a Store-house of well-gotten wealth, as we doe releue the well-deseruing poore, for both shal *meet before the Lorde together*.

Prov. 22, 2

Now followeth a conclusion of all, which standeth in the amplified distribution of the charge, who they be that must be looked vnto, who entertained and maintained, who to be prouided for, and so an end. Our *Flockes and Heardes, Family and Maydens*, are many in the figure, for I will allegorize them, as well as handle them literally.

18 And

Psal. 137.

18 And in the first place, the subject of our Wisedome, Government, Wealth, and Mercie, seemeth to bee our Countrey, the common parent of vs all, which though it beare vs as the horse doeth the Rider, and as the oxen draweth the Waine man in his Cart, yet must it be directed and defended by vs. In it wee haue all our shares and inheritances; of it, wee receiue our liues and breath, and therefore for it we ought to apply our care and power. If wee forget *Ierusalem* (say the *Iewes* in *Babylon*) then let my right hand forget her cunning. *Ierusalem* was their countrey, *Babylon* their place of exile & banishment. Therefore sweete is the name of our Country, and better is the smoake thereof, then the fire of another, and the dust thereof, then the stones of a strange nation.

tion. *Nebemiah* also, when hee heard that his Countries repayre was hindered, how did hee leaue his place before the King, and layed aside his Courtly garments, put on sack-cloath, and liued in Prayer and Fasting. Saint *Austen* in his old age, writing of his Countrey, which then began to be spoiled by the *Arrian* and *Circumcellian* souldiers, and *Vandals*; saith, *Serio iam, ac frigescentibus mēbris, feruet animus desiderio patrie*, now in my old age and coldnesse of all my limbs, yet my heart burneth for the desire of my Countrey. But wee are all prest, and ready to fight for our Countrey, and to grace it with the effusion of our blood; true it is, & no true English hart can do otherwise. But what availeth it to fight for our Country against strangers, while wee betray it to the Lorde?

What

Neh. i, 4.

Aug. ad
Nectar.

What if we be ready to go against *Turke* and *Pope*, with the *Armes* of flesh and blood? while we haue disarmed our selues of *Praier*, *Faith*, *Hope*, *Honesty*, *Temperance*, *Humility*, and will not so much as put on the head-peece of *Saluation*? But in steede thereof, *Blasphemy* and *Swearing*, *Drunkenesse* and *Voluptuousnesse*, *Stealing* and *Deceiuing*, till the *Lande* mourne, and bee no more able to beare vs. My heart bleedeth to fore-thinke and see the ruine and desolation of so many faire *Houses*, goodly *Townes*, greene *Meddowes*, and *Corne-fields*, for the sinne and wickednesse of them that possesse them. God hath mo wayes to destroy vs then by one, then by the straungers sworde, against which onely wee are prouided (by the care and prouidence of

of our Gouvernors.) He can bring a fire from Heauen, as hee did on *Sodom*, or he can sweep away head and taile by the Pestilence, like vn- to the Army of *Senacharib*, wherc- of (it consisting of almost two hundred thousand men) they died all in one night, except ten men. And *Constantinople*, Anno 760. was so dispeopled by a Pestilence, that the Emperor *Copronymus*, was faine to fetch men from other Countreyes to inhabite the houses, least they should fall down. Before the *Danes* coming into England, there were aboue forty thousand Churches, and in seauen battailes there were perrished (well-nie) five hundred thousand persons, & aboue twentie thousand Parishes & Churches decayed. I omit to speake of Famines and other means of our destruction, and I beseech you all, to loue

Isaiah 37.

Iero. lib. 4.
com.

Ranulphus
Polychr.

loue their Countrey, and let not their posterity bee dispossessed by their crying sinnes, for the Prophet saith, *A fruitfull Land is made barren for the sinnes of them that dwell therein.*

19 Your Wiues and Husbandes are also your flocke, these must be taken heede vnto, for the married are like the Palmes, they are Males and Females, so they must bee planted one beside another; yea, the Boughes of the male must bee sometimes wreathed and put vpon the Female, or else it will not prosper, but mourne and pine away. So it is betwixt Man and wife, there must be more then sight of each other, for they are bone of each others bones, & Flesh of each others flesh. Flesh cut asunder, loo-
seth the vital powers and so dyeth,
but vnited, growes together again,
and

and to liueth. No Man, but hee which is wise knoweth, what *heede to take or respect to bear to his Wife*; For Christ doth thereby decipher his loue to his Church. *So ought a Man to loue his Wife as Christ loued his Church, who gave himselfe for it*. Euery one that is married hath giuen away himselfe. *Sweet are the bandes of Wedlocke, yet they are bandes and must restraine vs*: *Bonum est coniugium tamen à iugo tractum*: Marriage is good, yet is named from the yoake, according to that, *Be not vnequally yoked with Infidels*. They which are yoaked haue no power but to draw, those which are married, haue no liberty but to loue and looke to one another. When *Darius* had lost his Kingdomes, and Credit, and Honour, and Liberty, hee wept not for all that: but when he heard tell

Ephe. 5, 25

Ambr.

M that

Psal. 128,3

that his Wife was dead, then hee wept bitterly. So neare and deare are the minds of them that be ver-
tuously married, that they cannot part without a thousand sorrowes. They are to each other a true Glasse, as is the face, so is it in the Glasse ; as is the Mans and Hus-
bandes, so should bee the honest Wiues; as is the louing Wiues, so should bee the tender Husbandes. To conclude, *As the vine on the house toppe, so is the Wife*; The vine as it is of excellent vse, so it is wonderfull weake, and except the Gardiner support it, it will lye on the Earth and bear nothing. The wife must also be tendred & supported, or else she cannot yeeld the Wine of comforte to make thee haue a glad heart. In euery Mans charge there are faultes to bee espied, no Man casteth away his flocke for
one

one sicknesse? No, if hee haue a thousand Sheepe, and nine hundred fall foule, yet letteth the sicke go, & keepeth the residue. Wiues haue their faults and frailty, and men are not cleare: *Vnicuique dedit vitium natura creato*. Wee are all blameable one way or other, therefore spare one another, forbear one another, and let nothing breake of loue: but that which dissolueth Matrimony, that is whoredome, and the God of all loue shal marry you both to Iesus Christ.

20 I proceed: Our Parents are the flock and charge of vs that are Children, and Children are the charge of Parentes. For wee are borne weaker & more feeble then all Creatures, and had wee not some body to receiue vs when we come into the world, woe were it with vs, wee might make a short

M 2 and

Mowing
Apes.
Digging
Pigges.

and woetull stay or Tragedy, *To be borne, to weepe, to dye.* Neither our Parents or their Antecessours, haue any thing which they transfuse not into their Children, their honour, fame, goods, or staines, for their children they haue them, and in despite of reluctance, they will descend vpon them. But let them nourish and cherish their Children, and not their finnes, and let them wisely take away the rotten from the sound; I meane their childrens vices from their persons, or else vice will ouercome Parents and Children. Some make their Children *Ludentes Simias*, other *Fodientes fues*, That is, Eyther they bring them vp to nothing but to play, as many of the rich, or else they traine them to nothing but to delue and digge the earth, as many of the poore. Alas poore Children

dren, better vnborne, because the richer haue their pleasures deforming them, and the poorer theyr labours depressing them, one of them hauing no sence of Heauen, the other, no vnderstanding but of Earth, and both of them without God to bee their Father, and the Church to be their Mother.

21 Our Parents are our charge that are their Children, we ought therefore to take *heede vnto them*:

Gen. 27, 43

& for their sakes to flye no labour. At *Rebeccaes* command, *Iacob* (that was neuer from his mothers wing) fled to *Padan-Aran*, and what miseryes did hee there endure for twenty whole yeares, the Lorde God hath related. If we haue any glory and praise, let vs giue it to our Parentes. When *Antigonus* had wonne a victory, yet he would attribute it to his Father. *Amphio-*

M 3

nus

nus and *Anapius*, two Bretheren, when they had saued themselves from the Citty *Catanea*, which was all on fire, and remembered that their olde Father was yet within, they tooke hands, and forced thorough the flames, and with difficulty (yet with safety) brought away their poore old Father. Oh, Happy Father of such Sonnes ! Oh, Happy Sonnes, to bee such Men ! though you bee dead, yet will all good Childeren remember you while the world lasteth. Bee good to your Parents, you young Men & Maidens, for as you serue them, shall you bee serued againe ; if curteously, your Children will do the like ; if disobediently, yours will also pay the score double and treble vpon you.

22 The Seruants are also the charge and flocke of the Maister, and

and the Maister of the Seruantes, each must be carefull, the Seruant of diligence, toward his Maister, and the Maister, *To take heede to the heards of his Seruants*. Seruants are wilde, because they haue been wantonly bredde, therefore they loue no discipline. But let your loue to do them good appeare vnto them, and then they will bee more honest, and more tractable. Great things haue beene done by Seruants. By a Seruant, *Abraham* prouided a Wife for his Sonne *Isaac*. By a Seruant, and that a little Maide-Seruant, *Naaman* was brought from his Countrey to *Iudea*, to the Prophet, and there cured of his Leprosie, both of body and mind. By a Seruant was *Darius* brought to bee a King, and the kindnesse of a Maister to his Seruant, did saue his life, when all the

Gen. 24.

2. Reg. 5.3

Iustice.

M 4

Tirian

Tirian Seruants did cut their maisters throats. Therefore doe good to your seruants, giue them instruction, and all good seruice will follow. Deale not with them as Vintners doe with their Vessels, which draw them till they be empty, and then turne them out of doores. So many worke out their Seruauntes strength, & then turn them out to begge. Seruants, are so set on drunkenesse and liberty, that no wages can win them from that notorious Vice, what will bee the ende hereof. If Lords, and Gentlemen, and Maisters, alter not the Copy of this licentious graunt, I see not how our poore enuied Nation can stand long, without more Enemies then euer the old *Saxons* had, or the late *Netherlanders*. In sum of all, breake of Prodigality, and neyther you that be Maysters, put
more

more on your shooes and Garters, then many good Men on their whole bodies, and let not your delicate mouthes, buy your appetites pleasure to deare: neither suffer the poore to drink more in one houre, then they get in a day. You all sit with Rulers, follow the wise mans countell, *Put thy knife to thy throat, if thou be a Man giuen to thy appetite.*

Pro, 23. 2.

Lastly, although *Salomon* nameth none in this Text, *But the family & the Maidens*: yet he excludeth not the stranger, for in the family on the Sabbaoth day hee is commanded to rest, and he which receiues him, is not to let him depart on that day, as it is *Exo. 20, 5.* And althogh it be not in the estate of euery man to entertaine, yet is it a duty to guide and direct such as are distressed to Houses of hospitality.

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more on your shooes and Garters, then many good Men on their whole bodies, and let not your delicate mouthes, buy your appetites pleasure to deare: neither suffer the poore to drink more in one houre, then they get in a day. You all sit with Rulers, follow the wise mans countell, *Put thy knife to thy throat, if thou be a Man giuen to thy appetite.*

Pro, 23. 2.

Lastly, although *Salomon* nameth none in this Text, *But the family & the Maidens*: yet he excludeth not the stranger, for in the family on the Sabbaoth day hee is commanded to rest, and he which receiues him, is not to let him depart on that day, as it is *Exo. 20, 5.* And althogh it be not in the estate of euery man to entertaine, yet is it a duty to guide and direct such as are distressed to Houses of hospitality.

Gen. 42. 43

Jud. 19, 16,
and 20.

Heb. 13, 22

Gen. 18, 19

Gen. 21, 19

pitality. And indeede in auncient time, men were onely receiued to house, & brought with them their owne victuals, as you may see in the story of *Jacobs* Children in *Egypt*, and the *Leuite* and his wife in the City of *Iemini*. Surely to bee Hospitable is a part of Charity, & one of the greatest; wherefore the Scripture saith; *Let brotherly loue continue, and bee not forgetfull to lodge straungers, for thereby some haue entertained Angels in the likeness of men*, alluding to *Abraham* & *Lot*, to whom the Angels came before the destruction of *Sodome*. What is more horrible & discomfortable to men, then to bee without harbour and House; and therefore did *Agar* take it so grievously as she mourned in desperation, vntill the Angell shewed her a *Fountain* where againe she filled her bottle.

tle. They which inhabit the deserts follow the footsteps of wilde Asses vnto the Water-Springes, which without them they should neuer find; and therefore loue and make much of them. How much more should we loue to bring one another to the places of our refreshing, and not shut vp our doores against the Straunger, as Paradiſe was against *Adam*: so as it shoulde bee as equall or ready for Straungers to dyc there, as to dine there. The Priestes and Scribes which put our Sauour to death, could *Buy with the Money of Iudas a place or field to bury Strangers*, but let vs not prouide theyr Graues, rather their Tables, whether they be sicke or sound.

When *David* hadde lost his Wiues, and all his goods, by making much of a Stranger, he came
to

Lukc 10.

to finde and recouer all againe. Euen so, we cannot loole by curtesie and humanity to strangers, *For we are all Strangers in this world.* And if the first Christians had not receiued the Preachers of their faith (that were straungers vnto them) into their houses, *their peace* which was the peace of Christ had not light or rested vpon them. *Rahab* for lodging straungers had her life saued, and as many as shee would receiue into her Family. We read of the ancient inhabitants of *Bretinnum* in *Romandiola*, that they did contend for the entertainment of strangers, and for that cause they erected a Piller in their Market place, into which euery one of the Cittizens draue and fastened a distinct ring, and that euery stranger that came to that Towne fastened his Horse to one of those rings, in-
to

to whole Houſe he was to bee received; which thing was ſo obſerved, that incontinently with al acrimony hee was entertained and lodged, and the Citizens tooke it for a great fauor. The barbarous *Vandals* had ſo much humanity in the towards ſtrangers, that they conſcated all his goodes, and gaue liberty to ſet his Houſe on fire, that had expelled or inciuilly handled a ſtranger. I could be infinite, but I muſt conclude. *Iob* ſaith; *The Stranger did not lodge in the ſtreete, I opened my doores, vnto him that went by the way. Abimelech* hath his commendation for lodging *Abraham* a ſtraunger. So hath *Iethro* for *Mofes*. *Obadia* that hid ſo many Prophetes, and nourished them, euen foure hundred. Saint *Hieroni* ſaith of him, that for his mercy hee receiued the gift of Propheſie, and
was

*Leand. de-
ſcr. Italiae.*

Cran. lib. 4.

Iob. 31, 32.

Genesis 2. 6

Exod. 2.

In Abdiam

was buried in *Sebaste*, that is *Samarit*, in the Graue wherin *Elisba* was after buried, and *S. Iohn Baptist*. The widdow of *Sarepta*, a heathen woman, the *Sunamite*, *Martha*, and *Lazarus*, *Zacheus*, *Simō* the tanner. *Gaius*, *Onesiphorius*, and other had neuer been spoken of but for their Hospitality, and receiuing of strangers. Therefore let not the good Householder forsake strangers, for the Lord loueth them, and goeth with them: and if they be receiued in the name of Christe, whether they be good or ill, he wil pay their reckoning. Learne therefore (saith Saint *Austen*) learne (ō Christian) without difference and respect of persons, to offer entertainement, least he whom thou shuttest out of doores be thy Lord and Saviour. For he saith; *I haue been a stranger and ye haue not lodged me.* I tel you, that

that he that laboureth for Christ,
and he that refresheth him that la-
boureth, shall bee both rewarded
before Iesus Christ. *To whom bee
all present and eternall glory.*

FINIS.

PAGE 41. line 1. read he walloweth, P.
46. read *Spharantes*, P. 65 read *My-
cerninus*, P. 86. li. 5. read *Pulcheria*, P.
87. li. 20. read *infortunio*, P. 88. l. 1. dele
not. P. 90. li. 12. *Villegisus*, so in the mar-
gent. 118. li. 15. read King, 132. li. 12.
read dry. 145. line 2. read *audissima*.